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DANTE

IN THE LIGHT OF CHURCH HISTORY.

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About the year 1300 the peculiar development of the Middle Ages had reached its culmination; and signs began to become visible in many directions that a change of a radical character was at hand. Europe had returned from the Crusades disappointed and disenchanted, but it could not settle down again to the old routine; for it had seen in the East a civilization in many respects more advanced than its own, and, when it looked again on its familiar surroundings, it was with the feeling with which one who has been out for the first time in the big world returns to behold the narrowness and slovenliness of his native village. Of the two or three centuries before 1300 the assertion of papal supremacy had been the commanding feature; but in the hands of later popes, such as Boniface the Eighth, it had been overdone, and the part was not sustained with sufficient dignity. After all, things in this world must sooner or later be judged by their utility; and mankind were not sensible of receiving from the papacy as much as it cost. Besides, the moral scandals of the Church had entered deeply into the general mind, weakening its reverence for the ecclesiastical system. Dimly it dawned on the peoples of Europe that their re-

ligious confidence was being abused for very earthly ends, and it was too manifest that many of those who were exhorting them to live a pure and unworldly life were themselves setting an example of the reverse. For a time Scholasticism had been represented by a succession of brilliant names; but gradually it had fallen into the hands of inferior practitioners, who, though making greater claims than their predecessors, had little to show for such pretensions. Indeed, their hairsplitting distinctions and barren disputations became a byword and a proverb.

As time went on, providential events added to the unrest of men's minds and to the anticipations of coming change. The discovery of gunpowder not only rendered entirely antiquated the art of war, as it had been previously practiced, but created the expectation of the unfolding of other secrets of nature, by which the aspect of the world might be greatly altered. The invention of the art of printing operated with still more revolutionary effect, the gifted beginning to realize the magic of the printed page and to taste the thirst for literary fame in a degree never felt before. The Discovery of America and the exploits of Portugese discoverers, in other quarters of the globe, expanded the general conception of the world and created a keen curiosity for the news brought from such distant parts; while the dawning light of astronomy tended in a still greater degree to alter the centre of gravity in men's conceptions of the universe. Flight from this wicked world had been the monkish ideal, and in the teaching of the Church everything in this earthly scene was treated with contempt, for the purpose of magnifying the world unseen; but now men began to whisper in their hearts:

This world's no blot to us
Nor blank; it means intensely, and means good,
To find its meaning be our meat and drink.

This turning from the world unseen to the visible world, to enjoy its beauty, its work and its wonder, is perhaps

the most prominent feature of the Renaissance. In some of those inspired with the new enthusiasm it degenerated into sensualism, to which they abandoned themselves in defiance of all restraint and authority; but in more it was a refined secularism, which, without denying or fighting against the ascetic view of existence, silently abandoned it.

A name sometimes applied to the Renaissance is the Revival of Learning; and this points to one of the prominent features of this age. When Constantinople fell in 1453, the Greek scholars residing there took refuge in large numbers in the cities of the West, especially in Italy; and they brought with them the works of the great authors of their race. Settling in University towns, they opened classes for the study of Greek and soon found multitudes of eager students gathered about their feet. Even before the Fall of Constantinople, an interest in the study of the Greek classics had been awakened in Italy; one or two Greek scholars had been invited to settle in Florence and Rome; and wealthy citizens displayed enormous diligence and spent large sums of money in collecting Greek manuscripts. The masterpieces of Greek literature were translated into Latin and thus made accessible to all scholars.

Boccacio, for example, translated into Latin both *The Iliad* and *The Odyssey*. A new interest in the Latin language itself was thereby created, scholars conceiving the ambition of writing, not in the barbarous Latin of the Law or of Theology, but in the style of Cicero and according to the rules of Quintilian. Under this impulse the manuscripts of the Latin classics were unearthed and the style of one great author compared with that of another; for the transcription of such manuscripts hundreds of copyists being employed by the booksellers. In some minds this occupation with the form of literature led to an absurd pedantry, anything that was ancient being regarded, as a matter of course, as superior to everything

modern; but in the men of original genius familiarity with the models of classical literature led to a closer study of the structure and capacities of their own native languages, and thus the modern languages began to be improved and adapted to literary purposes. Most important of all, however, was the pathway opened by these studies to the spirit of the classical world. By the teaching of the Church the impression had been created that whatever lay beyond the circumference of Christianity was worthless and accursed; but now, in the pages of the ancient classical authors, men obtained glimpses of a life in many respects superior to their own, more free, manly and joyous. The serenity of Plato, the universality of Aristotle, the simple dignity of Homer, the refined beauty of Virgil, the flight of Pindar, the wit of Horace—what was there in the writings of monks and schoolmen to equal these? No wonder if some were in favor of going back to paganism altogether, accounting Christianity to be merely a temporary episode of barbarism in the progress of civilization; but many more were seized with the wiser ambition of recovering from the buried past the lost treasures of humanity, and adding to the heritage acquired from Christianity the glory that was Greece and the grandeur that was Rome.

The Renaissance began in Italy; Florence, under the rule of the Medici, leading the van, and the other cities, such as Venice, Padua, Mantua and Bologna, following; and among the famous names of the Humanists, as the leading figures of the Renaissance are called, are Petrarch and Ariosto, Filelfo and Politian, Bembo and Mirandola. From Italy it passed into Germany, where among its cultivators were Erasmus, Reuchlin and von Hutten, and into France, where it was illustrated by such names as Villon, Ronsard and Rabelais. England also had a large share in the movement; and it is only necessary to mention Dean Colet and Sir Thomas More.

If we were, however, to connect one name, for all Europe, with this movement, undoubtedly the foremost is Dante, though he stands so early in the development as not to exhibit some of the characteristics of its maturity. He was born in 1265, and died in 1321.

Dante belongs to the Renaissance by the richness of his sense of beauty and by the freedom and vigor of all his intellectual processes. Eminently modern also is his choice of the Italian language for his great poem, instead of Latin. In a treatise *De Vulgari Eloquentia* he discusses the question, in all its length and breadth, which of the two languages should be employed for such a purpose, explaining the capabilities of the vernacular for the highest tasks of literature. This was a momentous choice; because his unparalleled achievement in the national language led the way for the employment of the tongues of other countries for the like uses, and so gave a mighty impulse to national development, which was one of the leading features of the Renaissance. The Church, on the contrary, held on to the use of Latin both in her learning and in the services of the sanctuary, thus binding herself to Mediævalism and putting herself out of sympathy with the progress of the world.

Dante is, further, connected with the Renaissance by antipathy to the papacy. In his treatise *De Monarchia*—one of the most important speculations ever given to the world on the subject of the State—he maintains the divine right of the empire against the pretensions of the popes. According to him, civil government is inherent in human society, receiving its authority directly from God Almighty: the emperor receives his sword from God's own hand, not from the hand of the pope. Religion is, indeed, as essential to man as civil government—perhaps it may be said, even more essential, because it guides him to a higher destiny—but the two authorities are co-ordinate: neither is superior to the other. These speculations are of decisive importance for the comprehension of

the thought of Dante in his poetic works; because these also are dominated by the conception that, in order to attain his double destiny as a citizen of this world and as an heir of the eternal world, man requires the two-fold guidance of the State and of the Church.

Dante was born of a good Florentine family, but lost both his parents at an early age. He must, however, have received the best education the times could afford, as he is an extraordinarily learned man, versed in all the branches of knowledge then embraced in an academic curriculum and especially strong in his grasp of philosophy and theology. Before he had emerged from boyhood, he received the most profound and permanent influence of his life in a passion he conceived for a child of his own age—Beatrice Portinari, daughter of a wealthy Florentine. This grew with his growth, its intensity being unaffected, on the one hand, by the facts that his acquaintance with her was extremely slight, that she was wedded, at the ordinary age for marriage, to a rich banker, and that she died early, or, on the other hand, by the fact that he himself married another woman and became the father of a family. In this beautiful child, who grew into a woman, moving in a circle distant from his own, he had once for all seen the ideal of womanhood; he invested the object of his worship with every kind of perfection both of body and soul; and his devotion to her not only stimulated his genius but apparently purified his heart. When he meets her in heaven, in the course of his poetical wanderings through the universe, she reproaches him sharply for stooping, after losing her, to lower forms of satisfaction; but whether this refers to his marriage, or to aberrations in philosophy or theology, or to real moral lapses, due to passion, cannot be determined with certainty. If it be a confession that for a time he had strayed, under the spell of the senses, from the path of virtue, there is every reason to believe that, at any rate, the memory of Beatrice enticed him back to the way of right-

eousness. Indeed, his great poem is perhaps best understood as a symbolical account of his own conversion, through her influence, and of his efforts to live up to the ideal which the image of her had left in his mind. By the time his poem was penned, Beatrice had become to him an altogether transcendent and ideal being, advanced to the highest honors and functions in heaven; and many would regard her not as a human being at all, but only an earthly name for divine and abstract qualities.

Grown to manhood, Dante became immersed in the public affairs of his native city, which, in his day, were of an exciting character. More than once he fought for Florence on the field of battle; he was sent on embassies, to transact the business of the city in foreign parts; and in 1300, a date of destiny not only in his life but in the history of Europe, for it was the famous Jubilee of Pope Boniface the Eighth—he was one of the six Priors—an office corresponding with town councillor or alderman. At that time the pope was making every exertion to win influence in Florence, which he designed to add to the Estates of the Church; but Dante was utterly opposed to any such proposal and signalized his priorate by banishing the heads of the pope's faction. Banishment is, however, a game at which two can play; and, the opposite party chancing soon after to get the upper hand, he was banished himself, along with the chief of his supporters. In the years that followed he made every exertion to secure a reversal of this sentence, even going the length of taking up arms to force a way back; but, although others were pardoned and restored, the sentence on him was never cancelled. When, in 1308, a new emperor, Henry VII, was elected and came south to Italy, in order to be crowned, Dante believed that the moment for himself had come, and he greeted the approach of the emperor, who was expected to restore the banished in all the Italian cities, almost as if he had been a messiah; but again he was doomed to disappointment; for Florence placed her-

self in opposition to the emperor, and, even had Henry wished, he could have done nothing for him. In point of fact, Dante never got back, but was doomed for the rest of his life to wander as an exile from place to place. He appears never to have obtained any remunerative occupation, but billeted himself on one patron after another; and he speaks of himself as "a pilgrim, almost a beggar," and as experiencing how salt savors another's bread, and how hard is the ascending and descending by another's stairs. Numerous are the places in which he is said to have sojourned, Paris and perhaps even Oxford being among them; but at length he was able to settle down in something like a home at Ravenna. Here he was joined by his children, but not by his wife, whom he would appear never to have seen again after quitting Florence; and here he died and was buried. In time Florence came to realize how much she had lost, but, though she begged for the ashes of her most illustrious son, these proved unrecoverable, and they repose in Ravenna to this day.

But the loss of Florence and of Dante himself proved the gain of the human race. If Dante had got back, to embroil himself in the politics of the city, Florence might have obtained a chief magistrate whose record would have been an uncommon one, and Dante might have consumed considerably more corporation-dinners than fell to his lot, but the world would in all probability have missed *The Divine Comedy*; for such is the name which the principal achievement of his genius now bears. Of course Comedy is used in a peculiar sense—in the sense of a story which, after moving through many vicissitudes, has a happy ending. Apparently Dante himself called his work *The Vision*; and it is a vision of the world unseen, divided into the three compartments of which that portion of the universe was then supposed to consist—namely, Hell, Purgatory and Paradise. It is not fanciful to suppose that the tendency of the poet's mind to such a theme may have been favored by the circumstances of his lot. As he was

driven out of the world, with its enjoyments and employments, his thoughts turned to the other world, of his heritage in which no popes or priors could bereave him. More and more his apprehensions of that other world grew in intensity, till he may be said to have lived there rather than on earth. He sees everything in that world, which is so dim to the majority, as if under an electric ray; and he designates whatever he has seen in words few, strong and picturesque. Vast as the conception of the poem is, it is perfectly and almost mathematically worked out. To each of the three divisions thirty-three cantos are allotted, one being added in *The Inferno* to make up the hundred. The interior of the *Inferno* is measured as accurately as if it were a box; and the same order and accuracy attach to the descriptions of the other two places.

A question which often occurs to the reader is, how far Dante himself believed in the arrangements of the other world which he specifies so accurately? This is a deep question, to which it is not easy to give a simple answer. On the other hand, it may be said with perfect confidence that Dante is the most truthful of authors: every line bears the stamp of absolute sincerity. There can be no doubt whatever that he believed that the unseen world contained these three divisions—these punishments, these pains, these glories. But, on the other hand, Dante's truth is poetic truth; and of this he was unquestionable perfectly aware. He says himself that the real subject of his poem is "righteousness"; but he knew that these exact and highly colored pictures were the best means of representing to the minds he was addressing the guilt and degradation of sin, the pathos and the virtue of repentance, and the splendor and reward of perfection.

In reading *The Divine Comedy* a beginner finds many impediments. The architectural plan of the different places is not easy to master, especially of the *Inferno*; and one is confused with the various means by which the pilgrim is

conveyed from one point to another. Then, there is a profusion of allegory; and this, which pleased the mind of our ancestors, as we see, for example, in our own Spenser, is to the modern man a weariness of the flesh. Lastly, the references to the history of the Middle Ages, and especially to the history of the Italian cities and states, would require for their complete elucidation an extent and minuteness of knowledge not possessed by one in ten thousand even of the educated. But the best way is to pay no attention to these difficulties, but read on. Imperceptibly they disappear, and one acquires such familiarity with the whole as enables one to perceive which things ought to be mastered at whatever cost and which can be neglected without loss. To students of Church History the historical difficulties gradually clear up. Indeed, there is no better preparation for reading Dante than the study of Church History, and, on the other hand, there is nothing which sheds on Church History a more fascinating light than *The Divine Comedy*. In its cantos the principal figures with which the students in a Church History class must be making acquaintance appear in poetical illumination—Constantine, Justinian, Charlemagne, Frederick I, Frederick II, Gregory the Great, Innocent III, Boniface VIII, Benedict of Nursia, St. Bernard, St. Domenic, St. Francis of Assisi, St. Augustine, St. Jerome, Anselm, Albertus Magnus, Bonaventura, Thomas Aquinas and many more. Although Dante may be called the herald of the Renaissance, his is still more truly the mind in which the Middle Ages are summed up; indeed, the entire history of Christendom, in both its beliefs and practices, down to his time, is reflected in the magic mirror of his genius.

The Divine Comedy is supposed to be dated in the year 1300 and to describe the experiences of a week, from the morning of Good Friday to the Friday following. In reality the poem was not only penned, for the most part at least, after this, but many events are referred to which

happened later; these, however, are introduced as future events, which are foretold by the several characters with whom the pilgrim converses. It will be remembered that 1300 was the year of Dante's priorate, but it may also have been the year of some inward crisis, of which this poem is the symbolical record.

He finds himself lost in a wood and exposed to danger from the wild creatures inhabiting it; when a guide appears, sent from a lady in heaven, who is no other than Beatrice; and this turns out to be the poet Virgil, of whom Dante was a devoted student. He has been commissioned to be Dante's guide, and actually accompanies him, helping him over the difficulties of the way and explaining countless novelties which they encounter, till the pilgrim has traversed both Hell and Purgatory. Beyond this point the heathen poet cannot go; and this is an indication that the revelations of Hell and Purgatory are intended to teach the path to natural virtue, the higher attainments of the theological virtues requiring a different guide.

If the reader can conceive a section, in the shape of a child's spinning top, being hollowed out of the earth's interior, the oval end being Jerusalem and the pointed end at the centre of the globe, he will have an accurate idea of what Dante imagines Hell to be. But this huge hollow is divided into numerous sections or circles, descending in parallel galleries from the widest end to the narrowest; and, in these, different kinds of sinners are punished with different kinds of torments. The deeper the pilgrims descend, the sins get worse; but their arrangement does not correspond with that of any heathen or Christian moralist. Only it proceeds on the recognized principle that sins of the senses are the less and sins of the mind and spirit the more guilty. Dante describes them all, unfolding the most extraordinary ingenuity in fitting to the several sins their several punishments. The latter are often horrible and heartrend-

ing, yet the gloom and terror even of Hell are relieved by many a touch of tenderness and sympathy, as he introduces personages who are suffering in the different circles and narrates the circumstances in which they fell. The most notable of all such cases is that Paolo and Francesca, who sinned by loving not wisely but too well, and even in Hell are not divided. The very lowest circle of all is reserved for traitors; and here Lucifer himself is frozen in ice, while he champs in his mouth the betrayer of our Lord.

There is a gruesome fascination about *The Inferno*, which probably causes it to be more read than *The Purgatorio* or *The Paradiso*. But those who stop short make a mistake; for there is no falling-off in the later parts of the poem. On the contrary, none can know the full range of Dante's music who have not tasted the sweetness of *The Purgatorio* and listened to the strains, almost unearthly in their variety and splendid as the songs of seraphim, in *The Paradiso*.

It will be remembered that the *Inferno* terminates at the center of the globe. Now, if it be supposed possible to proceed from this point, by some passage through the bowels of the earth, and come out on the side of the globe opposite to Jerusalem, there will be found the *Purgatorio*. It is based on a vast island, rising sheer out of the sea, and it narrows towards the top, which, however, is flat. Up its sides, from base to summit, winds a spiral path; and this is the way of purification. It is divided into seven portions, in each of which one of the seven deadly sins is expiated, namely, pride, avarice, luxury, envy, appetite, anger, sloth; the poet here, it will be observed, adopting the ordinary scholastic division of these sins. It will be noticed that here the sins of the mind and spirit are at the bottom, as being furthest from perfection, and those of the flesh are above, as being nearer to it.

The entrance to the upward path is by three steps under an overhanging archway; and these are of marble, white, purple and red respectively, symbolizing penance in its three constituents, contrition, confession, satisfaction. At the entrance to each of the terraces are figured examples of the virtue contrary to the vice punished in it, so as to encourage those who are striving to escape from its hold, while at the upper end are examples of the consequences of the vice, to stimulate in the opposite way. At the upper end of each terrace stands the angel of the virtue opposed to the deadly sin there expiated, to pass those on whose period of expiation has terminated.

Dante's Purgatory, unlike his Hell, stands wholly in the open-air; and joyful it is for the pilgrim, emerging from the region below, to come out into the morning sunshine and to experience day by day, as he ascends the slope, the interchange of day and night. This corresponds well with the spiritual atmosphere of the place, which, in spite of the exquisite purgatorial pains, is, all the way, one of hope. And the whole mountain rocks with joy, and praises burst from the toiling figures, whenever it is announced that anyone has completed the ascent and attained to the Earthly Paradise, which forms the top of the mount.

When we come to the third part of *The Vision*, we have to remember that Dante's heaven is that of the Ptolemaic astronomy—that is to say, it consists of a number of concentric circles, of which the earth is the stationary center. The first of these heavens is that of the Moon; and, after it, we have the heavens of the planets—of Mercury, Venus, the Sun, Mars, Jupiter, Saturn. Beyond these is the heaven of the Fixed Stars; and, highest of all, is the Empyrean, the goal to which the inhabitants of all the lower heavens are tending. These various provinces of the kingdom of heaven are severally presided over by angels, archangels, principalities, powers, virtues, dominations, thrones, cherubim, seraphim—names

in which will be recognized the hierarchy of superhuman beings constructed by Dionysius the Areopagite—and these exert on the inhabitants of the circles committed to their charge influences corresponding with their own peculiar properties, as these have been defined by Dionysius and the other mystical authors who developed his system.

In the Earthly Paradise, which, as has been remarked, forms the summit of Purgatory, the poet had been met by Beatrice, who now acts as his guide, Virgil having returned to his own place. The gaze of Beatrice is fixed on God; and, Dante's being fixed on her, he is borne upwards from Purgatory to the heaven of the Moon by an impulse which makes his passage thither as swift as lightning; and, by the same easy transit, he passes, when the time has come, from heaven to heaven. The farther they ascend, the countenance of his guide grows the more beautiful, and his joy the more complete.

He is recognized by many an old acquaintance, as he passes; and interesting personages detach themselves from the companies of the blessed, to enter into conversation with him on the problems which have started themselves in his mind in the course of his pilgrimage. *The Paradiso* is fuller than the preceding parts of discussions on profound themes, such as Freewill and the Atonement, which may not add to the excellence of the poetry, but certainly increase the interest for the historical student.

When the pilgrim reaches the borders of the Empyrean, where the peculiar abode of God Himself is situated, he has to surrender the guidance of Beatrice, who is not at liberty to proceed farther, and he is handed over to the care of St. Bernard. This friendly saint not only explains many novelties but entreats from the Virgin Mary that there may be granted to the mortal under his charge a sight of the divine essence, as a vision of Jehovah was of old vouchsafed to Moses, when he was placed

in the cleft of the rock. The prayer being granted, Dante sees face to face the mystery of the Trinity.

In that abyss
Of radiance, clear and lofty, seemed, methought,
Three orbs of triple hue, clipt in one bound;
And from another one reflected seemed,
As rainbow is from rainbow; and the third
Seemed fire, breathed equally from both. O speech,
How feeble and how faint art thou, to give
Conception birth!

Not only is he unable to express what he saw; but, at the time, he could not long endure the sight. Still, he was satisfied; and—what is more—he felt that, in some degree, he had been changed into the image of that whereon he had been privileged to look. Mind and heart were one with the mind and heart of God; and—these are the last words of the divine poem:

Like a wheel in even motion,
His will moved onward, by the love impelled
That moves the sun in heaven and all the stars.

LIFE AND CHARACTER OF THE REV. R. J. WILLINGHAM, D.D., LL.D.

W. R. L. SMITH, D.D., RICHMOND, VA.

The passing of Dr. R. J. Willingham in Richmond, Virginia, Dec. 20, 1914, was followed by a chorus of lamentation and eulogy, such as has never before been known among Southern Baptists. His most admiring friends were astonished to discover how strongly he had entrenched himself in the affections of the people. They began to wonder if their eyes had been holden so as to hide the true proportions of a generally recognized fine personality. Yes, he was greater than we knew. The truth of this view is certified by the brotherhood's spontaneous grief and unqualified admiration. Tribute like this, springing warm and passionate from every district Association in the Convention, was the literal unveiling of the man, widest known among us, most popular and most beloved. Pleasant it is to think that he was not ignorant of the high appreciation of his brethren, but it was not possible for him to count the wealth of that appreciation. Possibly he knows it now. The fame of him overleaped the boundaries of our Convention. Throughout our nation and in England, there was hearty recognition accorded to the nobility of his spirit and the competency of his leadership.

In view of the fact that such abundant and intelligent appraisement of his work and character have been made by eloquent pens and tongues, the addition of further discussion might seem unneeded. Yet, I am persuaded that one who was his pastor for thirteen years, may be indulged in laying another wreath on the grave of his cherished friend.

The Foreign Mission room in Richmond is adorned with a large, full-length portrait of the man, who, during twenty-four years, was the Corresponding Secretary of

the Board. It is a true and speaking likeness of the commanding leader. Those great, dark eyes beam with the old love-light of human fellowship, and the lips look as though they would break into speech, with the cordiality of the old-time greetings. There he stands, and your thousand holy memories rise up to salute him. In their majestic maturity, the artist has benignly preserved the form and features. What was the informing, animating soul that indwelt them? What were the constituent intellectual, moral and spiritual elements in that ripened manhood? What are those powers, virtues and graces, which in their happy combination and full development, added a consecrated dynamo to the Kingdom of God? Take him at his best, for that is what he is. His character is a divine achievement and that is central to our interest. Out of that his mighty performance grew. True, the lineaments of a soul may not be portrayed with the exactitude attainable in art presentation, but the reality can be successfully hinted and approached.

Here is a man of mental force, large views, consummate prudence, sound judgment, organizing ability, tireless energy, and self-confident without one touch of conceit. Here is a man, firm as adamant, fixed in conviction, steadfast in purpose, and genuinely courageous without a hint of obstinacy or bravado. Here is a man of rich emotional nature, ardent in personal attachments, broad in sympathies, cheerful, hopeful and the soul of courtesy, above all suspicion of insincerity. Here is a man with a supreme faith in God, and a self-effacing loyalty to Jesus Christ. Out of this faith and loyalty came all the inspirations and achievements of his life.

This is my picture of Willingham. There it stands, statuesque and luminous on my memory's wall, needing no secret palliations, extenuations or condonations. No extravagance is risked in saying that he came as near to living the divine life in Christ as anyone else I have ever known. Robert Josiah Willingham ought to have been

the man he was; he ought to have done the splendid work that fell to his hand, brain and breast. Nature and Providence were prodigal to him in gift and opportunity. I wish to note the stepping stones on which he ascended to distinguished usefulness and to the affectionate devotion of his generation. These laurels were not thrust upon him, but were won by dint of high purpose and consecrated energies. What were the favoring conditions that shaped his destiny, and what were those spheres in which was brought to realization the full-grown character, above described?

Home Life.

First among the moulding influences of good fortune I mention the home life. He was born in Barnwell county, South Carolina, May 15, 1854. He came of Welch and Huguenot stock. The parents were excellent people of high standing. The father was a man of vigorous mind, aggressive in business and prosperous. The mother, intelligent and wise, gently led her children in the way of the Lord. Little Robert, the third son, was early in the Sunday school of the country church. The child was set to committing to memory the hymn: "From Greenland's Icy Mountains." Lasting impression was made on the young mind by the lines:

"Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted,
The lamp of life deny?"

Thus, all unknowing, a missionary spirit was in training. When he was twelve years of age, the mother went away, and one year afterward her boy was baptized into the fellowship of the Concord church. About this date, 1867, the family moved to Macon, Ga. It became a large house-

hold with nine sons and four daughters, and was marked for business thrift and religious fidelity. The father was a deacon for forty years, and five of his sons were chosen to the same office. Two of Dr. Willingham's sons are deacons today, and also two of his sons-in-law. The home life of this sturdy stock, was a garden of the Lord for the nurture of an eminent minister of the Gospel.

The School.

The wise father believed in education, and herein smiled another opportunity on the growing youth. Robert was sent to the University of Georgia, and graduated with distinction at the age of nineteen, with the degree of Master of Arts, an honor never realized before in the institution, by a student so young. On the collegian's return, he was elected principal of the High School of Macon, a position held with credit during the next three years. At the beginning of this work he married Miss Corneille Bacon, of Albany, Ga., thus allying himself to one of the prominent and influential families of the state. To this lovely woman belongs justly, all the praise she has won as a noble wife and mother. The young teacher drops out of the school room to devote himself to business in the warehouse of his father. In the meantime, he takes up the study of law at night, preparatory to the legal profession. He exhibited a capacity for business that led his brother to remark: "Robert would have made the richest man of the family, had he chosen to remain in it." At this season there was an unsettled mind on the subject of his life-work. A determining incident occurred. One day, riding on a street car in Macon, an old deacon sat beside him and during the conversation said: "My young friend, has it ever occurred to you that God wants you in some other business than that in which you are now engaged?" The young man looked up and inquired: "Why do you ask me such a question?" The an-

swer was: "Because I have an idea that God wants you to preach. I have been noticing you and I think He wants you to preach." Willingham thought that some of his relatives had been speaking to the venerable man on the subject, so he asked: "Who has been talking to you about this?" "No one," he replied, "I have been impressed this way and thought I would mention it to you." The deacon dreamed not of the profound effect his words had produced. The fact that others made the same suggestion, was ample voucher for a young manhood, exemplary, and above reproach. Decision on the matter of vocation is one of the gravest questions that arise in early life. To make the most of oneself, to rise to the fullest efficiency of one's powers, it is essential to choose a task most congenial to one's gifts and inclinations. The principle of living and toiling for the glory of God, he had long before accepted. The pressing, imperative question was: What is it that the Lord would have me do? A brilliant, lucrative career was waving its solicitations to him. Along that inviting path, he was conscious of power to win. But what is the Lord's way? An invisible hand seemed to point to the ministry; a voice of gentle stillness seemed to call him to a life of sacrifice and spiritual service. He makes no fight against the sacred intimations of the Spirit, being cautious alone, lest he venture too hastily into a holy calling. In due time the solemn decision was made which was never to be tormented by afflictive doubt. He breaks the matter to his father, who listens while tears of joy run down his cheeks. "Why, my boy," he replied, "I prayed for this the day you were born. I asked the Lord to make you a preacher if it was His will, but my faith had grown weak." For this man, a call to preach, meant a call to get ready to preach. Though a graduate of the University of Georgia, and disciplined by three years of teaching, he recognized the imperative need of theological training. Promptitude was his motto, and the first of

January, 1878, he entered the Seminary at Louisville, Kentucky. Then it was I first met him, and there was begun a delightful friendship, which continued through thirty-seven years. He studied through the year 1878, rapidly acquiring the knowledge of Scripture and winning the high respect of the faculty and his fellow-students.

The Pastorate.

This was the third sphere of advantage and opportunity. The horizon widened, and new relations gave range for larger exercise of gifts and the expression of powers. In this field he will sit at the table of the Lord, and feel those keen impulses that urge the soul along the heights of rounded character. The confidence of the churches welcomed the new minister. Nature and Providence having done great things for him, he ought to make a good pastor, and he does. He was to spend fifteen consecutive years in the pastorate. In January, 1879, he accepted a call to the church at Talboton, Georgia, and at the same time the calls of two neighboring churches in the country. Diligence, enthusiasm and organizing skill, had their reward in the progress of the work and the loyal loyalty of the people. Three years passed and the call of the church at Barnesville, Georgia, introduced him to the second pastorate. Here he spent six years, feeding the flock, overcoming grave difficulties, adding many members, and crowning his labors with a new handsome house of worship. His fame is growing, and strong city churches have their eyes upon him. From Texas and Tennessee come simultaneous calls. He decides in favor of the First Baptist Church of Chattanooga, and begins his work in the fall of 1887. An unhappy condition of division and strife confronts the new pastor as he takes up the reins. Harmonizing tact and generalship are put under the acid test. Can he handle the tangled, discouraging situation? That is exactly what he does. With a

large common sense and smiling face he throws himself into the moral disorder and establishes peace. He was not fault-finding, nor denunciating. He was constructive, not destructive. He pointed all to Christ and led the way. The sermons breathed conciliation, consecration and doing the will of God. In four years five hundred members were added to the church and a splendid new house of worship was built. The success was simply phenomenal. During these years, it was his fortunate privilege to make the tour of Palestine and Egypt, thus enriching his experience, enlarging his stock of knowledge and broadening his vision. Carson and Newman College affixed to his name the title of "D.D." in 1890, just as he attained his thirty-sixth year.

Co-ordinately with his pastoral evangelism, he has been constantly emphasizing the subjects of temperance, ministerial education and foreign missions. The last named subject steadily grew and deepened on his heart. The sentiment of the hymn learned in childhood haunted like a passion. "Shall we to men benighted, the lamp of life deny?" The First Baptist Church of Memphis called him, and we find him on the new field in the fall of 1891. It, too, responded fruitfully to a wise and culturing touch. Through nineteen months, you hear the song of the reaper, while three hundred members are added to the fold. The Baptists of Tennessee felt the potencies of that ministry and confessed admiration of the capable but uninflated leadership. There was humility that provoked no envy; there was devotedness that asked no human praise. Here is a genial, hard-working minister, attentive and affectionate to his people, an evangelistic preacher, a broad-minded man enlisted in all things related to the good of his denomination and the Kingdom of God. Fifteen happy prosperous years in the pulpit have passed. A change in the type and sphere of his ministry is pending, of which he has no dream. A solemn honor is hastening to light on his brow, for which he

never had the ghost of an ambition. The unsuspecting Willingham has no other expectation than that of continuance in his cherished work. It was not to be.

The Board of Foreign Missions.

The lovable and cultured Dr. H. A. Tupper, in 1893, had resigned the Secretaryship of the Foreign Mission Board in Richmond, and Southern Baptists were anxiously looking over the Convention for a successor. Gradually, attention was centered on the Memphis pastor, and the summons was made. The compliment was bewildering; the responsibility was enormous. With no flattered sense, and no timid self-distrust, he looked the issue squarely in the face. Is it the will of God? The mind of the Lord is with His people. The brotherhood has selected him with unanimous voice. Despite regrets and misgivings, he thought he saw the path of duty and followed the gleam. He had just passed the thirty-ninth birthday, when called to this pinnacle of honor. His advantages had been great and all the past stations of his experience held unconscious preparatory training for his task. For such a time as this he came to the Kingdom. He was under obligation to make a great Secretary of Missions, and he did.

In September, the journey begins from the Mississippi to the banks of the James. Our Secretary is in the flush of full health, stands six feet one and a half inches high and weighs something over two hundred pounds. Richmond Baptists gave the family heartiest welcome, and the Second Church was happy to receive them into Christian bonds. Dr. Willingham now enters the fourth sphere of development. Horizons are widened to the limits of the world, official duties touch all the continents, and two million brethren and sisters trust him as representative and guide. The situation commandeers all that business capacity, that balanced judgment, that organizing genius,

that inspirational force and that robust faith in God, which have been accumulating in the school of life. Conditions in mission work were anything but heartening, but the fact only furnished another stepping stone to new dignities in triumphant manhood. Financial depression ruled the whole land, and the debt of the Board was the largest it had ever known. Criticism and discontent were characteristically active, and independent mission efforts were springing up. The "Gospel Missionaries" were abroad in the Convention causing not a little confusion and division. The prospect was sufficiently gloomy to test the courage of any man. Our friend has surrendered a loyal, growing church and a salary of three thousand dollars to grapple with a desolate looking charge like this, on a salary of twenty-five hundred dollars. He asks no pity, nor indulges one self-regret.

The new Secretary rapidly acquaints himself with the complex task, works out his plans and opens a new system of spreading information and making appeal. He goes everywhere through the South, delivering those strong, tear-compelling speeches. How strongly magnetic that man is! This is positively a new type of missionary eloquence. It is Foreign Missions incarnate, flaming with conviction and glorified with sacrifice. Congregations and conventions were thrilled and moved as by a heavenly gale. Men and women soon began to say: "Willingham is going to speak; we must not miss it." There was nothing rhetorical or artificial in this oratory, nor any affectation of enthusiasm. The message burned in his great soul, looked out of those earnest imploring eyes, and rang grandly forth in passionate speech. The Spirit of Christ was on him and you could not get away from the spell of him.

The gray days begin to fade; the morning light is breaking. Lethargy yields, the churches waken, and contributions multiply. That old debt was progressively cleared away in five years, alongside of the Board's in-

creasing work and expense. Ten years of glorious expansion and freedom from debt are to follow. Early obstacles and difficulties disappeared, liberality and the spirit of missions made a triumphal progress through the land, mission fields were enlarged, and young men and women gave themselves to the work. The joy of the Lord was the compensation of the Secretary's soul.

So the years came and went until a money panic again threw its pall over the country. The spectre of debt sprang acute distress in the office and on the far-away fields. The Convention of 1907, is to assemble in Richmond, in the midst of the troublous times. Shall the brotherhood meet at the Board's home to hear its bills are unpaid? That is a humiliation too grievous to bear, and Willingham vowed it should not be. The campaign he projected put all the energies of body, mind and heart to their utmost tension. It was a Napoleonic fight, and through all the dust and roar of battle, he wore the Napoleonic smile. Then came the last day of the fiscal year. Two hours before midnight there was lack of twenty-thousand dollars. One hour before midnight, a telegram from Dr. J. B. Gambrell of Texas said: "Draw on me for thirty-five thousand." There was a camp-meeting scene in that office. The little group fell on their knees, and sobbed out their gratitude to God. Instantly cablegrams were sent across the world to the missionaries bearing just one word, and that word was "Victory!"

That spring, Furnam University added a new decoration to his name in the form of an "LL.D." In the course of the prosperous years, already mentioned, he made his most sacred gift to missions in the person of his son Calder, who was appointed to a field in Japan. The father looked on the event as a compliment from the Lord. Ah, brethren, we have wondered at this man's power before assemblies. This is the secret: he was the embodiment of the spirit of missions and sacrifice. He stood before us as the elemental divine energy of love. Our hearts

recognized the fact and surrendered to the tenderness of his power. Let me quote one of the tributes often paid to his eloquence: "Dr. Willingham's speech was masterly. There is something about the man that lifts him high above one's idea of the professional Secretary. When he talks, one is swept along with a mighty enthusiasm. It is impossible to hear him and withstand his message. Call it what you will, but he has power to move men." That life and work contain suggestions to preachers and laymen alike.

Our leader was evidently worn by excessive labors, and the brethren in the Convention of 1907 saw it. Then and there they generously and humanely ordered him to take a rest in a trip round the world. By private contribution a sufficient sum was raised to pay the expenses of Mrs. Willingham and himself. It was expected that this journey would be restorative, and greatly advantageous to all the interests of the work, and so it proved. Crossing the Pacific in the "Minnesota," he made acquaintance with that distinguished American, the Honorable William Howard Taft. They stood together in a picture taken on board the ship. The photograph was printed in a number of our papers, with this designation underneath: "The Secretary of Peace, and the Secretary of War."

There was joy in meeting with his son, and all the other missionaries of the Board. Conferences and addresses engaged him much, at the central stations, along the vast circuit. He came back to us in April, 1908, invigorated in mind and body, but with a heart tremendously burdened by the scenes of human ignorance, degradation and misery he had met. Girding up his loins anew, he threw himself into his world evangelism with all the intensity of his nature. The times of financial stringency were still on, and in spite of Herculean effort, there was a debt on the Board in 1908. Enlargements made by instruction of the Convention, along with certain expen-

sive adjustments necessary to be made, led inevitably to this result. Willingham was never to see that debt entirely lifted. Through his remaining years, it oppressed him, but paralyzed no energy, nor extinguished the light of his smiling hopefulness.

Toward the end of 1908, there was an ominous breakdown, from which he slowly recovered. This mighty man was literally wearing out the strong physical machine that nature gave him. Willingham ought, in reason, to be with us today, but he knew not how to spare himself. He did too much. Members of the Board saw it and made affectionate protest, but he trusted too much the durability of his muscle and nerve. Our beloved Secretary was the victim of overwork. Friends and loved ones saw those trembling hands with apprehensive dread, but the brave man scouted the idea of serious disorder. The regnant spiritual forces refused to acknowledge the encroachment of disease. The warrior continued to plan his campaigns and to fight his battles with unwasting courage, but with pathetically waning strength. In the summer of 1914, the wounded soldier, unable for work, would go to his office just to sit amid the scenes of the toiling past years. Then these visits ceased and the doors of his home shut him in. Being in Richmond in November, I called to see my friend. He was sitting in his chamber. "I do not often rise," said he, "but I am going to stand up to greet you." There was no discouragement in word or tone or look. He hoped to rally again and put his hand on his work. It was not to be. The shadow crept ever nearer. He did, however, regain a little strength, and on Sunday morning, December 20th, he was on his way to church with his son. As he moved along the pavement a sudden shock fell on him and he was borne to a room in the Jefferson Hotel, where his spirit passed, while his brethren were in worship, not a square away. On Tuesday the 22nd, a great congregation attended the funeral, and his body was buried beside the grave of his baby boy in Hollywood.

A brief summation will indicate, in some measure, how richly the blessing of God rests on the labors of His servant. During the years, from 1893 to 1914, contributions to Foreign Missions rose from \$106,000 to \$587,000. The number of missionaries grew from ninety-four to three hundred, and the native converts increased from thirty-two hundred and twenty-eight to thirty thousand. The Secretary traveled four hundred and nineteen thousand six hundred and eighty miles, delivering unnumbered sermons and addresses.

He was the third Secretary of our Board in a period of sixty-seven years. First came Dr. James B. Taylor, who organized the work, and through twenty-seven years tended faithfully on its slow and troubled growth. Dr. H. A. Tupper was next in succession, and for twenty-one years he strengthened and broadened the work, giving it wholesome adjustment to the changed conditions following the Civil War. Then the enterprise was committed to Dr. Willingham, who put into it the warmth and spring of a new life. He built well on the sure foundations the others had laid. That administration of twenty-one years was brilliant in achievement, advancing our Board to the eminent dignity of being one of the great factors in the world's evangelization.

He was a resolute, compelling type of man, yet in his long and intimate association with members of the Board, there was not one instance of injured feelings or excited temper. The love and confidence he bestowed, came back to him in generous measure. If his views and plans were sometimes opposed, and they were, the manly leader accorded the right, knowing that each and all shared with him the ruling passion for Missions. On one occasion a generous contention arose between him and the Board, respecting his salary. We knew it ought to be increased, in view of the rising prices, and its utter inadequacy to meet his family expenses. He refused outright and the matter was allowed to rest for a season. Finally the

Board took the case in its own hands and had its own way. And yet it was a drawn battle, for that man fought us down to \$500 below the figure we had determined on. My brethren, the literal fact is, Willingham, for twenty-one years, annually paid Southern Baptists \$500 or more, for the privilege of conducting their Foreign Mission work. Such was the fact, notwithstanding a strict economy in his home. Would that we could have known him better while he was with us. Would that we could have slowed the speed of that activity that wore him out prematurely, and also, have added larger compensation for those exhausting labors. On our own behalf, it would have given us a sweeter satisfaction. Paul's brethren pleaded and protested, but they could not divert him from the perilous visit to Jerusalem. Willingham was much like the Apostle, who counted it his glory to be the slave of Jesus, and on the other hand, a sort of degradation to be concerned about his own comfort or safety. It occasions no surprise to learn that he promptly turned away from alluring propositions made by large business corporations, while in the course of his secretarial work. He also declined the flattering offer of the presidency of his *alma mater*, the University of Georgia.

It hardly needs statement, that this man's home-life was beautiful in its wealth of a husband's devotion, and a father's wise and nurturing love. In five dear sons and four daughters he has left a heritage far more rich and precious than the millions his business genius might have accumulated.

He was a model member of the church and a most sympathetic hearer in the pew. Here was a preacher who knew how to be nobly loyal to the minister in the pulpit. I became his pastor in December, 1897. His welcome was sincerity itself, and his support for thirteen years was absolutely without a flaw. Shortly after the new pastor's work began, he preached a sermon on "Jesus and His Mother." At its close Willingham arose in the congrega-

tion to express his pleasure, and to move that the sermon be printed in tract form for circulation. The people approved and the motion prevailed. The brotherly act was just like him. It was cheering to the preacher, and that was exactly the purpose of his true sympathetic heart. How often he broke into the sunny greeting, "My pastor." He was the same to all who sustained to him the sacred relation. Changing my field in the summer of 1910, and bidding him goodbye, I could say in truth and gratitude, "Brother, you have been true and good to me, and I shall love you forever." As brother and friend, he registered his name in the hearts of a multitude. As minister of the Gospel, his noblest sermon was the life he lived. Right grandly he bore the standard of his people, untarnished and resplendent,

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand.

According to the standard of Jesus, this was a truly great man, for he was the servant of all.

SOME POINTS MADE CLEARER IN THE LIFE OF CHRIST.

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It sometimes happens that a person looking on at a game sees moves which the players do not see, or seeing do not choose to make. In such a person obviously no grace is more becoming than that of modesty, especially if the players are themselves experts. However confident he may be that he is right, he should be slow to speak.

It has long been a conviction with me that no little amount of truth has been lost, and no little amount of error allowed to slip into its place, by a failure to note the light which John 15:27 and Acts 1.22, 23 throw on the period covered by the life of Christ. The first of these, from Jesus Himself, "He shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning," declares that the eleven disciples to whom He was speaking had been with Him from a point in the past which was in some sense the beginning of His ministry. This could not have been the time when they were converted, for their conversions were not simultaneous, nor probably the time when they were chosen Apostles, for long before this they had been associated with their Lord; it was rather the time so often referred to in the records when Jesus, ceasing to labor side by side with John the Baptist, and on the imprisonment of the latter, left Judea and, passing through Samaria, took up His independent work in Galilee. This meaning is confirmed by the passage in Acts, whose own meaning cannot be mistaken. Here Peter and Luke are the speakers: "Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John unto the day that he was received up from us, of these must one become a wit-

ness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias." Here it is taught that Peter and the ten, probably also by implication Judas Iscariot, had been with Jesus "from the baptism of John," and from the same time had been "companied with" by Joseph Barsabbas and Matthias. The ministry of the Baptist closed with his imprisonment, as is commonly represented in the New Testament, and this imprisonment marked so decided a turning-point in the life of Jesus that He proceeded forthwith to Galilee, where in a little while He took up His residence at Capernaum. At some point then within this early period, and so by the time of its close, Jesus had with Him all the persons that have been mentioned in our passages, had them with Him in the list of His disciples and constituting a part of the nucleus of His cause.

This simple set of facts does not disclose at first blush the full extent of its bearing on the course of the events of which it was a part, but the more one studies it the more will it be seen to stand related to the whole life of Christ. It will be seen not only to relieve the perspective at some points where it is difficult to strike it, but to influence the meaning of many individual passages, to interpret many situations, and withal to distinguish and illuminate the personal element in the most wonderful story in the world. A clearer view of the entire situation will follow and this in turn will bring about a new set of valuation and some new adjustments.

1. With this set of facts before us we cannot but put a larger estimate on what is called the Early Ministry of our Lord. Most of this of course was Judean. By neglecting to count slowly and in detail the real contents of this period we have unconsciously allowed much of its force and credit to pass over to the next. It was now that Jesus really began His work. His baptism and His temptation were a part of His ministry; though they had a

subjective bearing, what He did in them was wrought for the cause. It was now that He began to gather disciples, began to practice baptism, began to teach great doctrines and work miracles, began to proclaim the kingdom and to say that He Himself was the Messiah, and all this in so effective a way and on so successful a scale that it gave to the period a distinction of its own.

In the matter of gathering disciples, His success was more than noteworthy. John the Baptist had wrought with a well recognized measure of success and some of his disciples went over to Jesus; and Jesus Himself for awhile "was making and baptizing more disciples than John," though Jesus did His baptizing at the hands of "his disciples." His own mother should be assigned to this period. From the things that Mary knew, from her unique relation to her son, from her probable knowledge of what had taken place at the Jordan, of His return to Galilee "in the power of the Spirit," and her evident readiness for a miracle at His hands at the wedding at Cana, it is well-nigh inconceivable that she was not among His earliest disciples. It is known that Andrew and Simon Peter were among the earliest, also Philip of Bethsaida, Nathanael—Bartholomew, and an unnamed companion of Andrew. On the supposition that John the son of Zebedee was the author of the Fourth Gospel this unnamed disciple was either John himself or his brother James. In any event, our two passages yield us both James and John as trophies of Jesus in this early period. Nicodemus can hardly be omitted. Judas Iscariot, whose name like that of his father, Simon Iscariot, would indicate that he was from Kerioth in Judea, would best be thought of as attaching himself to Jesus in this period, especially as one of our passages probably implies that he was in the list. Already there was a body of disciple workers doing missions for our Lord in Judea and Samaria. From this early day no one could be satisfied to omit Martha and Mary and their brother Lazarus, though Joseph of Ari-

mathæa and Mary the mother of John Mark are naturally thought of as coming in later. "The publicans and harlots go into the kingdom of God before you," said Jesus to the chief priests and elders, "for John came unto you in the way of righteousness and ye believed him not, but the publicans and the harlots believed him, and ye, when ye had seen it repented not afterwards that ye might believe him." As members of these classes heard and believed John and entered the kingdom of God, why may we not suppose that some of them too turned to Jesus in this early time? In any case, our two passages yield us Matthew the Publican. Add now to the list of these disciples the names of Thomas (Judas Thomas), James the son of Alphæus (James, the Little), his son (or brother) Judas Thaddæus, Simon the Cananæan or ZeLOT, all yielded by our passages, Joseph Barsabbas and Matthias, both required by one of our passages, and not improperly the woman of Samaria (?), whose traditional name was Photina, and "many" of her fellow-villagers, a more or less complete showing is made of the earliest harvest of our Lord.

With these forces already in hand, Jesus passed into the period of what is known as the Great Ministry in Galilee. Most of them attained to greatest prominence afterwards, but this should not blind us to the fact that now was when they began, or lead us in anyway to under estimate the vital influence of these earliest activities on the subsequent ministry of Jesus and His disciples.

2. These passages should prepare us for a natural and easy approach to many references in the Gospels which have ordinarily appeared abrupt. In the midst of a considerable number we may take for illustration the passages which are commonly headed the Call of Matthew and the Appointment of the Twelve. It is astonishing how many teams have struck an embankment at these points. Even so discriminating an observer as Neander had to do some surmising at the first mention of Matthew.

“What a surprise and offence,” says he, “must the Pharisees have felt when they saw Christ admit even a publican into the immediate circle of His disciples. As He was walking one day along the shore of the lake He saw a Publican sitting in the toll-booth, named Matthew, a man who had doubtless like Peter received many impressions from Christ before and was thereby prepared to renounce the world at His bidding. Jesus, with a voice that could not be resisted, said, ‘Follow me.’ Matthew understood the call and did not hesitate to follow at any cost Him who so powerfully attracted his heart.” But John the Baptist had admitted publicans and Jesus was not just now admitting Matthew. This was not a call to discipleship. Certainly Matthew like Peter had before this received many impressions from Christ, and much before this he had renounced the world at His bidding. This “Follow me” had a specific, not a general, meaning; it meant something in addition to mere adherence. “No doubt Matthew had heard some of the discourses and seen some of the miracles of Christ,” says Farrar. “His heart had been touched and to the eyes of Him who despised none and despaired of none, the publican, even as he sat at the receipt of custom was ready for the call. One word was enough. The ‘Follow me,’ which showed to Matthew that his Lord loved him and was ready to use him as a chosen instrument in spreading the good tidings of the kingdom of God, was sufficient to break the temptations of avarice and the routine of a daily calling, and he ‘left all, rose up and followed Him,’ touched into noblest transformation by the Ithuriel spear of a forgiving and redeeming love.” But the moment we recover from the delightful spell of the rhetoric we perceive that the eloquent writer has missed the date. This was not the time when any “Ithuriel-spear” of any kind was applicable to Matthew. In a similar strain are Geikie and Edersheim. Nearer to 1917 and representing the more critical method of the day is

Bartlet in Hastings' Dictionary of the Bible. "Several things," says he, "seem implied in the call of Matthew; he must already have been familiar with Jesus and His Gospel as preached in Capernaum (for there is no sign that he like the first six apostles had been an adherent of the Baptist), and the feast which he gave in honor of Jesus probably marked the new relationship. Finally, while we cannot date his call with precision, Pharisaic suspicion was already awake, so that his call and consequent experience can hardly go back to the earliest days." Then follows a reference to the bearing of the supposed later conversion of Matthew on the value of the Matthean hand in the authorship of the First Gospel. But surely Peter knew what he was saying in the passage in Acts when he represented that he and his brother Apostles had been with Jesus from the "baptism of John," which need not mean that John had baptized them all, only that their discipleship to the new cause dated from that period, but such certainty could not have been the case if the conversion of Matthew to Christ was as late as this call to follow. Once we get hold of the idea that Matthew was already a disciple, knowing his Lord and loving his Lord, we will come up on this event of his call by a process thoroughly natural and easy.

Much more space could be devoted to the cases covered by the appointment of the Twelve. Here was a call to the Apostolate, involving some names already familiar and some now mentioned for the first time. It was comparatively easy for lives of Christ, commentaries and monographs to handle Andrew and Peter, James and John, Philip and Nathanael, but what were they to do when without announcement of any kind they met not only Matthew, but Thomas, James the son of Alphæus, Thaddæus, Simon the Zealot, and Judas Iscariot in the open road with Jesus? The answer is to be read in the light of what they have done; almost invariably they have treated these men as a surprise or as a fresh batch of

recruits. "We have previous knowledge of seven of the Twelve," says Andrew, "but of the earlier relation of the others to the Lord—Thomas, Simon the Canaanite, James the son of Alphæus, Thaddeus and Judas Iscariot—we know nothing. They may have been among the believers in Jerusalem at the first Passover, or later at His baptism in Judæa; they may, perhaps, have become such after He began His work in Galilee." "The three names that remain," says Bruce, referring to James, Thaddæus and Simon, "are exceedingly obscure," and continuing, "the second Simon is as obscure as the first is celebrated, for he is nowhere mentioned in the Gospel history except in the catalogues; yet, little known as he is, the epithet attached to his name conveys a piece of curious and interesting information." Similarly Muir in Hastings on Judas Thaddæus: "Nothing whatever is known about him or his ultimate career except the question recorded by St. John, who is careful to distinguish him from his namesake, the traitor." Illustrations of the same method of treatment could be extended indefinitely, but from them all we could easily have been saved by a single serious look at our two passages in John and Acts. These men were simply early disciples of Jesus now become Apostles. At their investiture they must have been on the same general footing as the others. I judge that, even in the case of Judas Iscariot, Jesus would not have had him at a disadvantage at his appointment, which might have been the case if he had become a recruit much later than the others. The address of Peter implies that so far as association with Jesus was concerned, they all had an equal general advantage. And now they were to render eminent joint-service, and did render it, though the names of some of them were not called on occasion. The second six of the Apostles went out under instructions and in pairs like the first, and on at least one occasion we can name the pairs. It is fair to these men to think of them by name, recalling each of their names, every time

we come across any mention of a joint-service of the Twelve. Then it will dawn on us with growing force that after all they are not so "unknown," not so "obscure," in the Gospel records. And so with other occasions in the Gospels. The reader is greatly aided by a knowledge beforehand of some of those to whom our Lord is speaking, of the identity and personnel of some of those that appear in the scene. It helps to a study of the situation, the motives, the impulses, the methods, the effects, as it oftentimes touches materially the atmosphere and the coloring. Withal it helps to interpret Jesus.

3. The facts thus simply developed should teach us to orientate as nearly as possible the cases of Joseph Barsabbas and Matthias. Here are two men who were with our Lord from the beginning and remained faithful to Him to the close, but whom I have never seen in their proper place in the chronology in any life of Christ or credited with any very special note of significance in any sketch of early Christianity. "The two selected candidates," says Stokes in the Expositor's Bible, "were Joseph Barsabbas and Matthias, neither of whom ever appeared before in the story of our Lord's life, and yet both had been His disciples all through His earthly career. What lessons for ourselves may we learn from these men! These two eminent servants of God, either of whom their brethren counted to succeed into the Apostolic College, appear just this once in the sacred narrative, and then disappear forever. It is indeed with the Apostles as we have already noted in the case of our Lord's life and the story of the Blessed Virgin, the self-restraint of the sacred narrative is most striking." It is a pity that an article which started out so promisingly to do justice to two of the most interesting of New Testament characters should drop them so quickly and close in a reverie on the "self-restraint of the sacred narrative," as if the sacred narrative had said no more about them simply because their names were uncalled, or had for-

bidden us who work afterwards to fill in the outlines with material which itself has furnished or can be properly derived from other sources.

Barsabbas and Matthias were with Jesus from the baptism of John. They passed with Him in journey after journey through all His subsequent ministries, in more or less close association with the Twelve, helping Him in His labors and sharing in His deprivations and reproaches. On that dark day at Capernaum when after the marvelous discourse on the Bread of Life and the sharp rebukes that followed, "many of his disciples went back and walked no more with him," these men were among those that remained true. According to believable traditions preserved in Clement of Alexandria and Eusebius, they were members of the Seventy, in which case they were given instructions similar to the Twelve, invested with the power to heal, and sent out on a special and difficult mission of grace, in which they were so successful that they returned rejoicing and received from Jesus Himself, who had watched the progress of their work with satisfaction, the sealing assurance, "I beheld Satan fallen as lightning from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." They were with Jesus in the closing dreadful days in Judea, saw Him after His resurrection, gathered with the other faithful in the meetings of the Apostles in Jerusalem, and now after His ascension, at the end of it all, were regarded by their brethren as worthy of a place in the Apostolate, and, after an appeal to the Lord Jesus who had appointed the others, one of them was actually chosen! It is one of the most inspiring touches in all the New Testament and the amazing thing is that no one of the great artists has ever transferred it to canvas.

Barabbas figured creditably in early Christian tradition and according to Papias he was among those who in the promise of the Lord to the active ministry were mirac-

ulously delivered from bodily harm. Matthias was numbered with the eleven Apostles and should be accorded his share of the credit which they all had in common. Honor to whom honor is due. Writer of the next life of Christ, in the interest of the truth and of justice, call the names of these men soon after the opening of your story and keep it up at all proper times to the close; hesitate not to place them where and how they belong.

4. Our two passages make it necessary for us to mark the distinction between general discipleship and specific following in the period covered by the life of Christ. In almost all instances of both earlier and later comment on "Follow me" the words are taken in the figurative sense, taken as synonymous with Accept me, Be a believer, Become my disciple. Thus Adam Clarke on the "Follow me" or "Come after me" of Matthew 4:14: "Receive my doctrines, imitate me in my conduct—in every respect be my disciples." Thus also Alfred Plummer in the Cambridge Bible on the "Follow me" of John 1:43: "In the Gospels the words seem always to be the call to become a disciple. Matt. 8:22, 9:9, 19:21, Mark 2:14, 10:21, Luke 5:27, 9:59, John 21:19. With two exceptions they are always addressed to those who afterwards become apostles." But if we will turn to the references themselves, those commented on and those cited, we shall discover that this is probably not the meaning in any of them, that this meaning is contradicted absolutely by seven of them, and, in the light of these seven, is almost certainly not supported by the remaining three.

In a few passages like John 8:12 where Jesus says, "I am the light of the world; he that followeth me shall not walk in darkness," and John 10:4, where He says, "When he putteth forth his own sheep, he goeth before them and the sheep follow him," discipleship and following are conceived of as generally one; but clearly such passages are the exception to the rule. A survey of all the "Follow me's" in the Gospels and all the passages in

the Gospels which imply a "Follow me" will disclose that in the great majority of instances the words signify Attend me, Accompany me, Join me, or my party, in this place, or on this journey, for a time, or continually; an act of locomotion, a literal, physical act; and that in all cases they were addressed to persons who were already, either really or impliedly, disciples.

It is a mismove for commentators and preachers to confuse the two things. In the sense in which the words are most often used in the Gospels, Jesus did not make it the duty of all His disciples to follow. The words of Peter in our second passage, and other references, would indicate that the followers were the exception. In many cases it was impossible to follow and in many more impracticable. It involved a devotion of body and time that many could not give. It also involved one's right to control self and time and one's ability to endure exposure to hardship and danger, so that probably Jesus never said "Follow me" to any woman, as certainly, we may assume, He never said it to any child. Some women followed voluntarily and Jesus was pleased with their services but probably He never laid it on any of them as a duty. It does not appear that even Mary was a follower, except occasionally and for a little while at a time. Nor was it desirable that all the disciples should follow. Not all of them could have possessed the gifts suitable for such a service, and such a company in the road with Jesus would have embarrassed the cause at every step. Besides, it was needful that many should labor for Him at home. Jesus actually rejected some offers to follow. One poor fellow wished to follow, begged piteously, that he might be allowed to do so, but Jesus forbade it and told the man who had been Legion to go home and conduct a ministry among his friends. A remarkable development mentioned in Mark 9:38-40 may find its explanation here: "Master, we saw one casting out devils in thy name; and we forbade him because he followeth not with us. But

Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name and be able quickly to speak evil of me. For he that is not against us is for us." The front of the offending was not that he was casting out demons in the name of Jesus, but that while doing it he was not following with the others. Here probably was a disciple of Jesus who was working elsewhere than in an immediate local connection with the Lord, very much as in the case of many Christians who were conducting missions of grace in their own communities at home. It is difficult to think of a non-disciple casting out demons in the name of Christ with Christ's consent.

Recurring now to our two passages, it is impossible to study them without making note of this distinction. They name Andrew and his brother Simon, two of those to whom Jesus said "Follow me," as already His disciples long before. Back at the Jordan they both had found the Messiah and on Simon, Jesus had conferred the apostolic name of Cephas or Peter. To Peter Jesus three times said "Follow me" (John 21:19-22). They name James and John, whose call at the lake implied a "Follow me," for instantly they left their father in the boat with the hired servants and "followed" Jesus; but one of these two was early a disciple and both, as our passages show, were with Jesus "from the baptism of John." On the repeated "Follow me" to Peter in the last chapter of the Fourth Gospel, John also followed, as understanding that the words were repeated to him as well. Our passages name Matthew also, who was already a disciple when he got his "Follow me" from the Lord, and Philip, who apparently was the first person who ever received the telling words from Jesus. From the remarkable connection of things it is almost impossible not to conclude that Philip, like his fellow-townsmen Andrew and Peter, had already accepted Jesus as the Messiah. According to Clement of Alexandria, Philip was the disciple who said to Jesus in Matthew 8:21, "Lord, suffer me first to go and

bury my father." The case does not exactly fit, but if it was so, then Philip like Peter was the recipient of more than one "Follow me" from the Lord. Discipleship was permanent, but the call to follow could easily be for a time. In this idea of repeated calls to follow we may explain why it was that sometimes the disciples appear to have dropped things, gone back to their secular vocations and then returned to the cause; also why Jesus more than once took occasion to remind the Twelve and those immediately associated with them, of the responsibilities and rewards of following. The difficult passages in Matthew 10:37-41, 16:21-26, 19:27-30, with their parallels in the other Gospels all belong apparently to the Twelve and their immediate companions and so are connected with persons who were already disciples.

With this distinction in mind we can advance with some satisfaction to passages like Matthew 8:19-22, and Luke 9:57-62. "And there came a scribe," says Matthew, "and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes and the birds of the heaven have nests; but the Son of Man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me and leave the dead to bury their own dead." Luke gives it in a later connection with important differences in the second case and the addition of a third: "As they went in the way a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes and birds of the heaven have nests; but the Son of Man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus

said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." On the face of the reports the three men were already disciples and what was proposed in each case was something literal, something physical. After speaking of the scribe, Matthew says, "Another of his disciples said," apparently implying that the scribe was a disciple; while Luke mentioning the third man in the same close connection and illustrating the same principle, represents him as addressing Jesus as "Lord" and wishing to do a thing which could in no way have been inconsistent with general discipleship. All three men, as I take it, were disciples, so that the propositions involved in the cases did not turn on discipleship, but on following.

The first person must understand what he was proposing to do, for as a follower of Jesus he could not be promised any bodily comforts of any sort for the Lord could not count on these for Himself. The second must understand that by the time he had paid his devotions to his father and returned, Jesus' journey would have been far on its way or even completed, so that the immediate business of proclaiming the Kingdom was more urgent than such devotions, especially as these could be done by others. Philip the Apostle would not suit this case as well as Philip the Evangelist, and the two were badly confused in early tradition. It may be that Jesus was now looking out for suitable men for appointment to the Seventy, which was about to follow, and that it was in this connection that the second Philip, reputed one of the Seventy, won his title. In the case of the third man; he could be a serviceable Christian at home, especially as his Lord had not asked him to follow; but if he should undertake to follow, he must do it, as a divided allegiance could not but be a hindrance. Putting the hand to the plow and looking back would not suit the service. John Mark was a Christian man but his conduct in Pamphylia was reprehensible, not because he turned back to the Devil, for he did not, but

because he turned back to Jerusalem. Luke's man might have wrought a worthy work at home but his disposition did not suit the road. A failure in following was not necessarily a failure in discipleship. A missionary can leave his station without leaving his Lord.

On the same principle we can best handle the passages in Luke 14:25-37 and 18:18-25, the latter being the difficult case of the Young Ruler. In these passages discipleship and following appear to run together, but it is probably only in the appearance. Even here the explanation is easiest on the theory of a specific following. The ordinary terms of discipleship, namely, repentance and faith, were not waived, but assumed. A wholesale, literal abandonment of home, of property, of business, was not required of all the adherents of Jesus, but was required of some for specific reasons. In the case of the Young Ruler, whom Plumptre guessed was Lazarus, Jesus may have wanted him to become a preacher. But neither here nor elsewhere in the Gospels have I found a passage in which it is taught that one became a disciple by following or that Jesus ever called one to follow with a view to his becoming a disciple. Discipleship was first, following, afterwards; and the direct, emphatic "Follow me" probably always meant a specific, literal service. The figurative use became popular afterwards, and is the one which we employ today, and interpreters must make the distinction which obtained during the life of Christ or run into confusion.

Further study would probably show that our two passages in John and Acts have still other bearings on the period which they were designed to cover, but the foregoing, I trust, is sufficient to prove that their importance has been overlooked. To me they have thrown a welcome flood of light on many parts of the greatest and most captivating story that human ears have ever heard.

JOHN ELIOT AND ROGER WILLIAMS.

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John Eliot is familiarly known as "The Apostle to the Indians." His self-denying and long continued labors in their behalf can never be forgotten. They were worthy of all praise, and have given to him more than a national reputation. It is said that when Dean Stanley visited this country he was asked what places he would most like to see, and that he answered, "the place where the Pilgrims landed and the place where the Apostle Eliot preached."

Eliot was born in Nasing, England, in 1604 and died in Roxbury, Mass., in 1690. He was educated at Cambridge, and for a time was an instructor of youth; but feeling himself called to preach the gospel and being in full sympathy with the Puritan movement, he resolved to escape from the oppression of the English Church and cast in his lot with the settlers in New England. He arrived in Boston, November 3, 1631. At first he preached in the church of Mr. Wilson who was in England. In 1632, he was chosen as teacher of the church in Roxbury, and in this connection he remained as long as he lived. He is honored as one of the founders of Roxbury. Such was his character as a Christian minister that no words seemed too strong to express the appreciation in which he was held on both sides of the Atlantic. It was said that "all New England bewailed his death as a great and general calamity." Richard Baxter said of him, "There was no man on earth that I honored above him." And Cotton Mather asserted, "We had a tradition that the country could never perish as long as Eliot was alive."

Eliot's interests and activities were not confined to the church which he faithfully served. He was one of the versifiers of the Bay Psalm Book, which was published in 1640, and was the first book published in the British

American colonies. It was the joint production of John Eliot, Richard Mather and Thomas Welde. He also founded a grammar school in 1645, which is believed to have had a continuous existence, and is now known as the Roxbury Latin School. It was the first endowed school in the new world. But his great distinction grew out of the fact of his arduous and important service for the civilization and spiritual enlightenment of the aboriginal inhabitants of New England.

How early his mind was turned to the degraded condition of the Indians, and how soon he began to recognize his personal responsibility for their Christianization is not known. One of the main purposes of the early settlers of New England was declared to be "to bring the Indians to the knowledge of the Gospel." The earliest seal of the Massachusetts colony, granted in 1629, contained the picture of an Indian with the motto, "Come over and help us." But this purpose seemed for a time to be forgotten, by reason of the presence of distressing famine and fatal disease, and religious controversy among themselves, as well as the hostile relation between them and the Indians. In 1622, the powerful chief, Canonicus, is said to have sent to Plymouth a bundle of arrows, such as were used in tribal wars. The arrows were tied together with the skin of a snake. The Pilgrims filled the skin with powder and shot, and sent it back. This act was a declaration of war on both sides.

Eliot adopted the strange fancy that the Indians were the descendants of the lost tribes of Israel. He acquired some knowledge of their language through the assistance of an Indian servant in his family, who had learned English, and in 1646, he began his labors among them, first at Nonantum, now a part of Newton, Mass., and afterward at Natick. He traveled frequently and extensively in the Massachusetts and Plymouth colonies, met with much opposition from some of the sachems and conjurers, and much abuse from some of the colonists, and endured

many hardships, but was successful in inducing many of the natives to give up their barbarous customs and religious superstitions, and accept Christ as their Saviour, in organizing them into Christian churches which continued for many years, and in raising up a number of missionaries among themselves. His influence among them was very great, and his friendship for them was a protection for them, when some of the people of the Massachusetts Bay were determined to extirpate them, and was reciprocated by the red men. But his great work for the Indians, that which gave character to his missionary labors and some degree of permanence to their results, as well as special honor to his name, was his translation of the Bible into the Indian tongue. The New Testament was first published in 1661, and the Old Testament in 1663. Both appeared in later editions.

All honor to John Eliot! But there was a contemporary of Eliot, who was in fullest sympathy with him in his devotion and self-denying labors for the Indian tribes, who recognized gladly his obligation to give to them the Gospel of Christ, and laid himself cheerfully, courageously and successfully upon the altar for their social, moral and spiritual elevation, and who also won their enduring friendship by his deep personal interest in their well-being and his life-long defence of their rights. Roger Williams was equally worthy to be called "The Apostle to the Indians." Williams, like Eliot, was a graduate of Cambridge University, and the same ship, "Lyon," which brought Eliot to Boston, brought Williams to Boston the preceding February. The preëminence and glory of Roger Williams as the apostle of religious liberty, the entire separation of church and state, and acknowledged pioneer in its establishment in human government have overshadowed in the minds of many students of colonial history his noble spirit towards the Indians and his conspicuous service in their behalf.

The first item in the charges against him before the General Court at the time of his banishment was that he held, "That we have not our land by patent from the King, but that the natives are the true owners of it, and that we ought to repent of such a receiving it by patent." This insistence on the part of Williams widened the breach between him and the Puritan authorities, for it dispossessed them of any rightful claim to their new possessions. But it had much to do in enabling him to secure the confidence of the Indians. He was quickly recognized as their friend and the defender of their rights. When he was at Plymouth in 1633, he manifested a deep and active interest in their degraded condition and their spiritual needs. This was thirteen years before Eliot began his labors. He visited them in their wigwams as a self-appointed missionary, and patiently sought to learn their language so as to preach to them the Gospel of Christ. He said of himself, "God was pleased to give me a painful, patient spirit to lodge with them in their smoky, filthy holes . . . to dig into their barbarous, rockie speech, that I might speak something of God into their souls." His "sole desire," he declared, "was to do the natives good." This was his motive from the first, and actuated him in his settlement in Rhode Island. He reported that "he preached to great numbers, to their great delight and great convictions." His labors were abundantly successful. In a letter to Governor Winthrop he wrote, "Good news of great hopes the Lord hath sprung up of many a poor Indian son inquiring after God."

It is not claimed that John Eliot was as mature and far-advanced in his views of civil and religious liberty as was Roger Williams. He was under certain limitations which the Puritan fathers had not outgrown. He was one of the witnesses against Anne Hutchinson in her trial for heresy by the Massachusetts authorities. But in the clear apprehension of the purpose and power and

world-wide application of the Gospel of Jesus Christ, in active Christian sympathy and in self-denying devotion to the spiritual needs and moral elevation of the Indian tribes, Eliot and Williams were alike. They were both apostles to the Indians. Their names should ever be associated, not only with each other, but with the originators and founders of Christian missions, the Careys, the Judsons, the Morrisons, the Livingstones of later generations. If their labors had been vigorously followed up, the Indian question would not have been so serious as it has been in recent years.

In 1643, Williams went to England to procure a charter for his little colony. He was compelled to sail from New York, not being permitted to cross the Massachusetts territory and sail from Boston. While in New York before sailing he had an opportunity to serve as peacemaker between the Indians and the Dutch settlers. During the long voyage he did not forget the needs of his Indian friends whom he had left behind. He took the opportunity to complete his famous "Key to the Indian Language," which included also observations on the manners, habits, laws and religion of the native tribes. This was the first attempt ever made to reduce the barbaric speech of the Indians in writing. It was published in London the same year. This publication, his biographer, Edmund J. Carpenter, says was "a remarkable work which served chiefly to win for him a place as a man of letters. . . . It attracted instant attention from philologists and other scholars." It received special recognition also from the British Parliament, which in granting the desired charter sent a letter by Mr. Williams to the Massachusetts authorities on his return to New England in 1644, which letter gained for him the privilege of landing in Boston, and contained the following highly commendatory words: "Of his great industry and travels in his printed Indian labors in your parts (the like whereof we have not seen extant from any part of America), and in

which respect it hath pleased both Houses of Parliament to grant unto him and his friends with him a free and absolute charter of civil government for those parts of his abode."

Such honorable recognition did his missionary labors and literary achievement receive in the mother country. The granting of the charter was an expression of high appreciation of the character and service of the man. This Key was of immense assistance to Eliot in preparing his translation of the Indian Bible, that monumental work which appeared twenty years later. A copy of the Bible is still preserved in the John Hay Library in Brown University, which belonged to Roger Williams, and is doubly valuable because it bears Williams' annotations.

Williams was especially successful in winning the confidence and friendship of the two great chiefs, Massasoit and Canonicus, a friendship which was of great value to him in his wilderness home, and more than that, which enabled him more than once to save the Puritan colony which banished him, from fire and slaughter by hostile Indians. Thus did this magnanimous exile heap coals of fire upon the heads of his persecutors.

In 1636, when Williams had only recently reached his wilderness home, he learned through the friendly Narragansetts that the Pequots, the most powerful and savage of the Indian tribes, were seeking an alliance with the other tribes for the invasion of the English settlements, he immediately notified Sir Henry Vane, Jr., who for a brief period was the Governor of the Massachusetts Colony, who earnestly requested him to use his friendly influence in preventing the hostile alliance. Williams, at the peril of his life, undertook the mission. The account of his hardships and exposure he gave in a thrilling letter to a Major Mason. "Upon letters received from the Governor and Council at Boston, requesting me to use my utmost and speediest endeavors to break and hinder the league labored for by the Pequots and Mohegans against

the English, the Lord helped me immediately to put my life into my hand and scarce acquainting my wife, to ship myself alone in a poor canoe, and to cut through a stormy wind, with great seas, every minute in great hazard of my life, to the Sachem's house. Three days and nights my business forced me to lodge and mix with the bloody Pequot ambassadors (who were visiting the Narragansetts to effect the desired league), whose hands and arms methought reeked with the blood of my countrymen . . . and from whom I could not but nightly look for their bloody knives at my own throat also."

His mission was successful. As he said, "God wondrously preserved me, and helped me to break to pieces the Pequots' negotiation and design." There was no other Englishman in New England who had sufficient influence with the savage tribes to accomplish such a result. But he did still more. He was instrumental in cementing an English league with the Narragansetts and Mohegans against the Pequots, which for many years protected the Puritan colony.

Subsequently to his return from England in 1644 (where he had been the guest of Sir Henry Vane, Jr., and on intimate terms with Cromwell and Milton, and had published his able replies to John Cotton, in which he discussed the nature and sphere of civil government, which were perhaps the greatest literary labor of his life), Williams removed his residence to a place twenty miles down the Bay from Providence near the Narragansetts that he might more conveniently continue his missionary and philanthropic efforts in their behalf. Here he lived and toiled until again the needs of the Colony compelled him to go to England, being deputed by the formal action of his fellow citizens. Being summoned home to harmonize conflicting elements in his inharmonious Colony, the English as well as the Indians sometimes needing his presence as a wise counsellor and peacemaker, he for twenty years succeeded in postponing the constant-

ly threatened war between the Indians and the Colonists, and when at last in 1676, it broke out under King Philip, "spreading terror and desolation to almost every settlement in New England, Providence itself not escaping the savage attacks," Williams did not flee as did others, but went out calmly to meet the hostile Indians, and was recognized by the chief, who said, "You have been kind to us many years; not a hair of your head shall be touched."

The influence of the missionary labors of Roger Williams still lives in the Niantic Indians who dwell in the southwestern part of Rhode Island. He died in Providence in 1683, and "was buried with all the honor the Colony was able to show." But the influence of his name and the great principle for which he suffered and contended can never die, but seem now, in the astonishing development of human affairs, more than ever destined to encircle the globe. His doctrines in his day were called "pestilential," and he was said to have "a windmill in his head"; but not only New England, but the whole land from ocean to ocean is rejoicing today in the priceless grist which that despised windmill ground out.

When we consider the character and service of Roger Williams as they are portrayed in splendid terms of eulogy by such modern historians as George Bancroft, John Fiske, Moses Coit Tyler, Irving B. Richman, James Bryce, Edward Eggleston, Oscar Straus and many others, we cannot but wonder that he has not yet received votes enough to admit him to America's Hall of Fame. As scholar, founder, apostle and pioneer of religious liberty and apostle to the Indians, as philanthropist, as peacemaker, honored by the British Parliament and by the State which he founded in innumerable ways, as statesman and hero and magnanimous exile, as the friend of Cromwell and Milton and Sir Henry Vane, Jr., it would seem that he should have been among the first to be welcomed to our Hall of Fame. We may hope that ere long his name and his fame will be thus recognized and justice be done to his memory.

NEUTRALITY AND THE VATICAN.

BY AN ITALIAN.

President Wilson's move for peace did not meet in Italy with an unprejudiced welcome; it found opinions divided as to the conception of neutrality and the duty of neutrals, and the judgment of it reflected this division. In other words, the invitation which came from America, was naturally and spontaneously compared to that which we had heard repeatedly from the Vatican; and was judged by the same standard; not the practical value of the diplomatic step, but its moral value and the spirit inspiring it; favorably by some, adversely by others.

When the European War broke out, Italy, who was bound to the Central Powers by the treaty of *defensive* alliance, decided at once, with almost unanimous consensus, to keep out of it, judging the war let loose by them, essentially *offensive* in intention and program. Not only; but Austria aimed above all at substantially modifying, to her own advantage, the Balkan situation, where her interests were in the most direct opposition to ours; and this without even having consulted us, as the treaty also required. Should we then set ourselves against her? An immediate decision was not possible; and in nine months of anxious reflection, and ardent debate, we had to examine all the ideal reasons and the probable practical results of the ruthless conflict, in order to arrive at a decision which, whatever it might be, was laden with responsibility and consequences.

Was the European War to be regarded as a struggle of forces, for power, or as a conflict of principles and ideals, for the liberty of nations and for justice? The neutrals were all for the first alternative, knowing that national aspirations alone, especially when they also were presented as the result of determined interests or a *propos* of nationalistic ambitions, would not have had suf-

ficient force to impel the country to the grave sacrifices of a war. In judging the war as a struggle of interests, in which general ideas and "abstract" principles served only as a pretext and weapon, three classes of persons in Italy agreed: Socialism, which, inspired by the doctrines of German social democracy, had for a long time been advocating a rigidly materialistic conception of history, and deriding ideas of justice, etc, as deceptive ideologic superstructures; professors and students who drew from German philosophy the legitimizing of force and success in itself, as the judgement of the Spirit which is developing; and, finally, those who for decades had lowered Italian public life to a low utilitarian and opportunist realism.

Others, all those who wished to induce the Italian people to choose war, as an unavoidable necessity of life and a future, accepted instead, and propounded vigorously, the point of view of the French and English democracies, according to which, war, which was neither desired nor provoked by them, had been accepted, and was being fought as an unavoidable defence of the right of nations, of the liberty of small peoples and of civilization threatened by the hegemonic dream of a race drunk with pride.

To the latter, neutrality seemed a crime against civilization. They renewed and repeated the dictum of Joseph Mazzini, that neutrality, non-intervention, is a species of political atheism; the renunciation of the ideal reasons in which every nation finds its juristic and ethical consistency, refusing to defend them when it was a case of others, i. e., when urgent motives of interest and egoism were wanting.

It is clear that such a judgment of neutrality is not valid for all peoples. Some by their geographical position, by their ethnographical composition, internal conditions, international agreements, might be bound to abstain from the conflict, an abstention from arms which precisely from the special motive by which it was imposed, involved no spiritual acceptance of one of the two sides at issue:

the German, which sees in the war a conflict of forces for power, the Franco-English, which sees in it a struggle of ideals for justice and liberty. But, in Italy, besides the three categories of neutralists which I have mentioned, there were the Catholics; and there was, in the midst of them, the central government of the Catholic Church, the Vatican. Evidently the judgment and the choice of the Catholics must have a great importance, not only because the great majority of the people is still Catholic, but also through the political power which the organized Catholics have acquired in Italy under Pope Pius X. Which of the two sides would the Holy See select? Would it rise up to defend international treaties rent like bits of paper, neutral and almost helpless peoples violated by the invader, a civilization so hardly won that it seemed thrust back again under the dominion of force and a brute desire for power? Or would it hold its peace, or rather declare its abstention, indifference of judgment, its own neutrality? And neutrality, in this case, being not of a people or an army, but of an essentially spiritual authority, would have signified, practically, that this authority found no reason to intervene in the name of those ideal principles of which she claims the representation and the defence; that therefore these ideal principles were not at stake. By which the Germanic claim was implicitly accepted, that the war was a contest of forces for power, every reason of right being reserved and suspended.

If the Church were that which she pretends to be, and what many still ingenuously think her, the historic incarnation of a divine idea, she would have easily chosen her path. Outside of the contending interests, indifferent as to the effect of her words in the concussion of forces, she would have arrogated to herself by vigorous protest and paternal admonition, the defence of the spiritual patrimony of Christian Europe.

But she is also something else, an international organization, a hierarchy recruited from various countries,

a political power, yet without territory, a tradition and a diplomacy. Under the pressure of these its interests, which imposed upon her not to risk breaking with one or the other, not only, but which promised her in the victory of the Central Powers, a new situation indubitably more advantageous for herself, (a conquest of the Southern Slav world of Catholic Austria; the humiliation of monarchical Italy, the Catholic reaction in France, the power of the Germanic Centre, etc.), she chose her path with great ability.

At first, she manifested her horror of war, *in general*, her fervent invocation of peace, *in general*; an *anti-his-toric* but exemplarily and fruitfully *mystic*. She allowed the Catholics of each nation to stand with their people, setting Catholicism, as a unit, above the scrimmage. Under the pressure of events and before the insistent invocation of the victims, she re-affirmed the principles of justice and humanity, *in general*, abstaining from making any application to the concrete conduct of one side or the other, and leaving both to apply them in their own fashion.

Germany, who knew well what she risked in confronting and defying by her war methods, the judgment and the civilized conscience of neutrals, undoubtedly had from the conduct of the Holy See an inestimable benefit; for failing to respond to the protests of that conscience, the most authoritative voice, and prompted by the Church of Rome itself, by word and deed, to the utmost consideration and caution, the protest of others was either withheld by imitation of Rome, or had much less efficacy.

Not only so, but a similar result verified itself in the interior of the countries at war; as for example in Italy. Practically, in Italy, the reserve and neutrality of Catholics was added, during the period of waiting, to that of those whom we have mentioned, in bringing pressure on public opinion; and formed a large part of the plan of Von Bulow, who had been joined, as collaborator in Rome

by the Catholic deputy to the Reichstag, Erzberger. When the war came, the Catholics accepted it, through national discipline; but not all of them; and certainly, not all with the same fervor. The attitude of the Catholic mind in Italy towards the war is still inspired by a neutralistic point of view as to the reasons for, and the value of it; they make war because it is there, but the end would be seen with great pleasure, compromising the issue. And yet this is only a small minority in Italy, just because we are in fear, not of religion, but of politics, and the national instinct perceives and feels the irreparable injury of a war which is not won, a liberation which has failed.

Now to return to the point from whence I started, the action of Wilson was at once understood and judged as an act of neutrality which through solicitude for peace wished to eliminate from the conflict those reasons and ideal demands from which it derives in fact its greatest gravity; and places it on that ground of antagonism of forces and power on which Germany feels she can stand and treat not only as an equal, but as a generous conqueror.

A neutrality such as this of the United States, which today goes on to exercise an active function, was confounded with that other neutrality, so well known to us, which for some time has been performing an active part.

VATICAN PROBLEMS.

The Vatican policy is uncertain. Though apparently rigidly bound by its neutrality, its position before the contending parties has been modified by the situation. On the one hand, though the Papacy has execrated, from the beginning, "the horrible calamity" of the war, and has invoked and proposed peace, when Germany took explicit steps to hasten it, the Papacy was not able to lend its support to the proposal, or to act in any way, separately, for that object as Mr. Wilson did. On the other

hand, the fact that the representatives of the Entente who met in January at Rome, all abstained from calling at the Vatican; even that was a logical result of the object of their visit, which was to intensify the war, in full agreement with a power—the Italian Government—which the Papacy has never been willing to recognize, it emphasizes the real difficulties which its conduct has procured for itself in relation to the Entente.

To clearly explain the complicated situation in which the Vatican has found itself, one must have followed its action closely from the beginning of the war down to the present day. One of the frequent reasons for a lack of comprehension, lies in supposing that this line has been followed from the first, and in the course of events, with a clear direction and by developing a pre-established plan. The Roman Church is such an ancient institution, so vast, so attached, in appearance, at least, to certain traditional principles, that we are easily induced to see in the tenacious affirmation of certain general principles an effective unity and continuity of its rules of conduct. And often instead, and rarely as in this latter period, we must see in its action an assiduous attempt, never sure of itself, to understand, to adapt itself, to follow events, a frequent oscillation between two, or more, opposing tendencies, an eminently realistic policy.

During the war, a sure line of conduct seemed indicated by the word: neutrality. But, back of this, what varied attitudes towards the separate groups of belligerents, how much dissimulated embarrassment, how many forms of direct intervention, whether by diplomatic initiative, whether in regulating the conduct of Catholics in different countries, whether in suggesting to all Catholics a special attitude in war and in peace!

Let us try to find a clue which shall enable us to follow these varied developments as they succeed one another.

The first movement was one of painful surprise and desolate appeal to God at the outburst of the conflict. Then some expected an energetic stand of the Pontiff against the provokers of the conflict; all the more that the first of them was precisely the sovereign of the most Catholic state, who had often, ostentatiously shown his devout attachment to the Holy See, the Emperor of Austria. Publicly—and it was only a great public protest which could count—Pius X said never a word. A widely diffused legend claims that he died of a broken heart. There is in this some small element of truth. That Pope had always directed his whole attention to one internal problem of the Church—to restrain, scatter, crush the Modernists. It seemed to him that all the evil on earth came from men having deserted the Church, and that the whole remedy lay in giving to her the force to re-conquer the world, leading her back to the strictest traditions, freeing her from every infusion of modernity. What did the question of Modernism amount to all at once before the immensity of the conflict unchained upon the earth? And what was this new, unknown history, full of mysterious forces and gigantic conflicts in which the Church itself was passively borne along. It was as if the boat which was stubbornly ascending against the current of a river were suddenly hurled, by some mysterious power, into the vast tempestuous ocean. One word only—a noble word, certainly—was granted him to utter, with a gesture of docile humility and desolate sadness: “Let us pray!” And he died.

The conclave which elected his successor was a war conclave. A majority of Italians; but amidst them French, Germanic and Austrian cardinals, and that poor Mercier, primate of invaded Belgium, his countenance full of restrained weeping. Probably his choice would have been the same if the war had not been, and in any case a pope was desired who should be not only “religious,” as Pius X was said to be, but political as well,

who should guarantee by his temperament and antecedents that he also knew how to guard the human, realistic, political side of things; that he could save the Church with ability from this new and most grave dilemma; and a man was chosen who for 25 years had been a functionary of the eminently political organ of the Vatican, the Secretaryship of State, which had survived the State.

The program of the new Pope revealed itself at once. Its general lines are well known: condemnation of war in general, neutrality of the Holy See, an exhortation to Catholics to invoke the return of peace, an invitation to belligerents to hasten it, actively directed to obtain from the latter the adoption of some humanitarian measures in the treatment and exchange of prisoners and sick.

But under the apparent external composure of this program, there appeared shortly, internal uneasiness and an impulse of unconfessed preferences. The silence in regard to Germany's first acts against innocent, neutral nations, and against the rights of nations, showed that neutrality was not the impartiality which considers things from above, from the standpoint of the eternal principles of God. The pressure exerted upon Italian Catholics to mass themselves actively for the neutrality of their country, was of advantage to the Central Powers. Sometimes, as in the Latapie interview or in the useless protest against the occupation by the Italian Government of the Palazzo Venezia, the scales tipped quite to one side. Vatican interviews were revealed in which was shown too much solicitude for the fate of Austria, and a desire to further the interests of that country (Austria is the point of least resistance in the Vatican neutrality). But immediately after each of these inequalities, there were great and patient efforts to restore the equilibrium.

At any rate, in this, the Vatican was sincerely neutral; for in the war also she had, and sought, her own ends, which could not be confounded with those of any belligerent.

At first, after the downfall of peace and the first conflict of enemies, Benedict XV made a great ado politically, as if he needed to set his politics again on the high road of great history, and to demonstrate to himself, and to others, that the Vatican was still a force. And there were new measures, not always happy, but which insured to the Pontiff a no small part in the chronicle of the war.

In the meantime, each state, in which there were Catholics, was anxious to gain the full adhesion of those to the sacred union. And the road to reach Catholics passes through Rome. And then Rome, solicited on all sides in opposite directions, felt the need of putting herself on her guard; and began to make in manifold acts, an exegesis of her neutrality and to try to prevent partial interpretations of her actions, or too acute discord between the Catholics of different countries.

At a third moment, the Papacy saw in the war a new opportunity to attain certain traditional and tenacious objects of its policy. Hence renewed protests against the position made for it in Rome, though it had to confess that the Italian Government could not have shown more good will than it did in remedying some of the unavoidable troubles caused by the war; and the discussions raised on the internationalizing of the law of guarantees, and on the participation of the Pope in the future Congress of Peace; to which desires and plan there was perpetual encouragement from the Austro-German press, with the evident intent to create difficulties for Italy and to present their victory, and hence the defeat of the latter, as a victory also of the Vatican.

But all this, as may be seen, is politics. And politics could not suffice to an authority which pretends to be spiritual. It was necessary to speak to the religious conscience of peoples profoundly shaken by the terrible event; to discern good from evil, to call to repentance, to speak the word of Christ, to raise divine hopes. If not,

it was to let fall away into nothingness, at the crucial moment, that representing of heaven which the papacy claims. Under this aspect, Benedict XV continued the attitude of his predecessor, reproof of the war in general and an invocation of the peace of God. But such an attitude is only mystic; it denies history and takes refuge from it in God. And the Papacy, instead, has also an historical mission and function. Benedict XV spoke of earthly cravings, and spiritual renunciations, of order, of right, of justice; but in so generic a fashion that it seemed as if he were taking care to avoid by his words that any should make concrete applications. And then, what was the advantage? Does not the same abstract invocation of ideal principles appear as a sign of impotence,

Indeed, never, perhaps, since the existence of the Papacy, has it suffered so intimately from the mixture of religion and politics, the spiritual and the earthly, in which it has been constantly more involved. Its political interests attach it to the Central Powers; the religious interests, which it also wishes to represent, would impel it to take a position for Belgium, for the cause of justice, for the liberty of nations, for international guarantees for peace which is the cause of the Entente. It wished to avoid a choice. But is not silence a choice in itself? In the final analysis, if the Vatican *can* hold its peace, is it not because it holds as Germany wishes, that it is confronted by a contest of forces for power, and not by a struggle for and against the supreme moral rights of civilization? But henceforth Benedict XV is a prisoner of the position taken, and as is the case in all facts of a spiritual order, the consequences will be seen only after a long time.

ROMOLO NURR.

THE LONG ROAD TO FREEDOM OF WORSHIP.

REVEREND W. W. EVERTS, ROXBURY, MASS.

PART III.

James XI told Increase Mather of his attempt to introduce in England not toleration, but liberty for all, but he was thwarted by the British Parliament that suspected that his purpose was not to establish liberty but rather to introduce the tyranny of Rome. Whatever his purpose may have been at home it must have been the same abroad. It is no wonder that as long as James was in the pay of Louis XIV, who in 1685 revoked the Edict of Nantes and dragooned the Huguenots out of their native land, it is no wonder that no one believed that he loved either Protestants or liberty.

The efforts of the kings of the Stuart dynasty to rule without consent of Parliament and to crush dissenters, were justified by the philosopher Hobbs, who adopted Hotman's theory of the Social Contract and added to it the royal contract. According to his view of government, as expounded in his *De Cive* (1642) and his *Leviathan* (1651), political power arose from a condition of war which was settled by a civil government formed by a social contract. This was followed by a royal contract, the people passing over to a king supreme authority, authority which, once given, can never be recalled. To his mind, justice is not an eternal, natural law but an invention or a convention. A citizen who will not obey his sovereign has no choice but death. The king has no power over faith, which is a personal matter, but he can control the expression of it. Thought is free as long as it is kept to one's self. Civil power alone can determine the religion of the nation. Any one who objects to this control is a rebel. Hobbes' theory of government ultimately failed in England, but it was carried out across the Channel in

France where Louis XIV boasted: "I am the State." After Mazarin's restraining hand had been removed by death in 1661, the King gradually diminished the rights of the Huguenots while he strengthened his hold on the French Clergy. In 1682, a clerical assembly declared the Gallican Liberties against papal claims of supremacy in Church affairs. Four years after the liberties of the French Bishops had been secured, the liberties of French Protestants were taken away by the Revocation of the Edict of Nantes. By a stroke of the pen the Huguenots were declared aliens and outlaws in their native land. Innocent XI pronounced his blessing on this infamous act. Archbishop Bossuet addressed Louis as the new Constantine, the new Theodosius, a second Charlemagne. "You have affirmed the faith. You have exterminated heretics. It is the worthy deed of your reign." In his *Variations of Protestantism*, published soon after, he said, "I know of none but Socinians and Anabaptists who object to persecution." The devout Fenelon who wrote to the King of England: "Don't force your subjects to change their religion; violence makes hypocrites, but not believers," said to Madam Guyon, the mystic, in 1686: "If I did not believe you to be orthodox I would burn you with my own hands."* He condemned toleration because toleration leads to indifference and the church cannot depend on it.

The short-sighted people applauded the King, but the enlightened, Corneille, Racine, La Rochefoucauld, lamented his increasing absolutism. Pascal exclaimed: "They could not fortify justice so they justified force." The great military engineer Vauban, petitioned the court to recall the banished Huguenots. "We have lost 100,000 citizens," he said. "There are 500 French officers and 10,000 men in the ranks of our enemies. The arts, manufactures, and commerce are ruined." Indeed, the silk,

*Fenelon, Works 1820 111, p. 467.

linen and hat industries had been transferred to Holland and England. The moral and intellectual loss had been more serious still.

Huguenots fled to Germany as well as Holland and raised in those Lutheran States the question of tolerating Calvinists. Jurists and theologians like Samuel Pufendorf, J. H. Boehmer and Christian Thomasius, were ready with a new theory to justify the new condition. This theory, well known as Collegialism as distinguished from Territorialism which had been in force since the Peace of Augsburg in 1555. The name collegial was chosen because churches were regarded as *cillegia*, or private corporations under state control as a department of the state. But individuals were granted full liberty. "No cadaver faith is wanted," they said. "The state is not a religious but a political institution. Unity of faith is neither necessary nor desirable." They rejected both Roman and Canon law for natural law and the social contract. The divine right, whether of church or of state, was rejected. In 1726, Boehmer published his *Civil Effect of Toleration*, and 2 years later his *Right, Necessity and Profit of Toleration*. Erastus of the Palatinate had introduced the theory named after him, Erastianism, the latest advocates of which were Hegel, Richard Rothe and Thomas Arnold. According to Erastianism the church is merged in the nation and the power of discipline is taken away from the church and lodged in the state.

While toleration was crushed in France, and in Germany was hardly more than a theory, in England it was permanently established by the Bill of Rights enacted by William and Mary in the glorious year of the Revolution of 1689. The great advocate of toleration both before and after that act was John Locke. His four long letters are a storehouse of arguments against theological and ecclesiastical intolerance. He published an essay on the subject in 1667 in Amsterdam where he was in hiding from the vengeance of Charles II. He returned to Eng-

land with William III. His first letter on toleration was published in 1685, the year of the revocation of the Edict of Nantes, to which he refers in these words: "The horrid cruelties that of late in our view have been committed under the name of religion, give so just an offense and abhorrence to all who have any remains not only of religion, but of humanity, left, that the world is ashamed to own it. The excuse is that this is not punishing for the sake of religion, but for disobedience to the King's command to attend Mass. Truth certainly would do well enough if she were once left to shift for herself. She seldom has received, and I fear never will receive, much assistance from the power of the great men to whom she is but rarely known and more rarely welcomed. A church is truly tolerant that trusts Truth to prevail. All churches should be obliged to lay down toleration as the foundation of their own liberty and to teach that liberty of conscience is every man's natural right and that nobody ought to be compelled in matters of religion either by law or by force. Why should I be beaten because perhaps I have not been dipt in the right fashion? We should tolerate differences in religion as we do differences in form and feature. Use truth, good treatment, persuasion, gentleness and kindness. These are the only means of conviction that accord with the Gospel. No society has any authority to impose its opinions on the meanest Christian. At the Judgment Day God will not ask, "Have you followed Luther or Calvin, but if you have loved the Truth." Men are by nature free and equal and independent. Liberty is essential to man. The state is to preserve life and health, liberty and property and quiet of the people; that's all. In the original social contract all men were free and they never gave the care of their souls to Kings. A citizen cannot be deprived of liberty and property for religious reasons. Toleration is the noblest of all the conquests of civilization. Freedom is the life element of the church."

Locke included Jews, Mohammedans and Pagans in his toleration, any one who believed in God. Atheism is no religion and therefore cannot be tolerated. Likewise those who deliver themselves up to the protection and service of another prince, as Romanists do to the arch enemy of England, the Pope, cannot be tolerated. The Bill of Rights, signed by William and Mary, has been called the Magna Charta of religious liberty. When the King was warned against heretics in Scotland, he replied: "I don't know what you mean by heretics, but I do know that I will never subscribe to a law that persecutes any one for his religion." In 1702, Daniel Defoe poured ridicule on persecution by publishing his *Shortest Way With Dissenters*, and in 1716, Bishop Hoadly of Bangor denied the king's right to meddle with the church, and started the long Bangorian controversy.

A contemporary of Locke who, like him, sought an asylum in Holland, and, like him, was set against intolerance, was the Huguenot Pierre Bayle. Bayle maintained a life-long campaign of argument and ridicule, in essay and in encyclopedia, against intolerance. The spread of his writings betokens the spread of his tolerant ideas. He complained that no Christians but Socinians and Anabaptists are opposed to persecution. If you mention toleration to an ecclesiastic he will regard it as a most frightful and monstrous dogma. Fanatics are those who think that they have a right to persecute others, who imagine that they alone are capable of arriving at the knowledge of the truth. He spared neither Protestant nor Papist with his biting sarcasm. Broad as he was in his toleration of error, like Locke, he drew the line at Roman Catholics and Atheists.

Montesquieu, Voltaire and Rosseau and the French Encyclopædists drew their liberal aspirations from Locke and Bayle. They attacked intolerance with drama and allegory, Montesquieu with his *Persian Letters* and his *Spirit of Laws*, Marmontel with his *Belisaire*, Voltaire

with his Mahomet and the *Henriade*, and Rosseau with his *Contract Social*. Freedom, said Montesquieu, is the right to do what the law allows. He held up the English government as a model for France. Living under absolute rule in France he envied the liberties enjoyed across the Channel. The state has a right to compel the sects to keep the peace among themselves. All religions are intolerant. It is the boast that Christianity, spread at first by martyrs, but now you want to maintain it by persecution. You want men to become Christians when you don't act like Christians yourselves. Despotism may establish what appears to be peace, but it is really death. Eternal right is before and above laws.

While Montesquieu addressed the educated classes, Voltaire wrote for the masses. His famous saying, "*Ecrasez l'Infame*" expresses his undying hatred of a persecuting church. His work was chiefly negative and destructive, but the fair structure of liberty could not be built up until the Bastille of intolerance had been torn down. Voltaire had to imbue the French nation with his spirit before they would be ready to overthrow religious despotism. Where there is one religion, he said, it is despotic. Where there are two, they destroy each other. Where there are thirty, as there are in England, they live in peace. However, if there were no God, I would make one. National religion is necessary to suppress fanaticism and disorder.

Rousseau, like Voltaire, saw the necessity of a national religion. He would compel all citizens to observe his civic, religious rights, a religion not of dogma, but of patriotic sentiment. Those who would not subscribe to these sentiments must be exiled. If any one who subscribes to them is unfaithful to them he shall be put to death. Yet he cried: "Where there is religious intolerance there is civil intolerance. To renounce liberty is to renounce one's quality as a man, to take morality out of action. When the test came in the French Revolution, his

fine sentiments, Liberty, Equality and Fraternity, were cast to the winds in the whirlwind of terror raised by his devoted disciple, Robespierre.

The economist, Turgot, was one of those who did not share the extreme views of Rousseau. "Intolerance," he said, "indicates lack of faith in the power of truth. Human rights are older than governments. Religion needs no protection except liberty. Let him who believes, pay. We have had horror enough from one law, one faith, one king." The Declaration of the rights of man was issued while the French Assembly was controlled by the followers of the more conservative Montesquieu. Article Ten in this manifesto declares: "No one ought to be disquieted for his opinions, even for his religious opinions, unless the expression of them disturbs public order established by law."

Mirabeau had a clear vision of liberty. "Religious liberty is such a sacred right, he said, that the word toleration appears to me a sort of tyranny, for he who can tolerate touches the freedom of thought, for if he can tolerate he can refuse to tolerate." Boissy d'Anglas exclaimed: "The empire of opinion is vast enough for each one to inhabit in peace. The heart of man is a sacred asylum which the eye of government ought not to investigate." The philosopher Condorcet declared: "The freedom of conscience is not derived from reasons of state. It is a natural right to confess what you believe, and no power can touch it. Political anarchy is an evil, religious anarchy is indifferent if not necessary for public quiet." Borrowing the words of Adam Smith, he said: "Two religions will fight; 200 will never cause a disturbance." At the height of the Revolution, Andre Chenier wrote: "We will never be free from fanaticism until every citizen is permitted to follow and pay for the church he likes." The church historians, Fleury and Tillemont, advocated religious toleration. In his preface Fleury says: "True religion ought to maintain itself by

the means used to start it, by prayer, prudence and patience without measure." Talleyrand said: "We would respect the rights of all and purify religion by leaving her no defence but truth." "Tolerance!" exclaimed Rabaut Saint Etienne, "proscribe the word—a word unjust because it treats dissenters as objects of pity, as men guilty who crave pardon. Not tolerance; I claim liberty!"

The political agitation in France had some influence in Germany. Kant put up in his study a picture of Rousseau and in his Ecclesiastical Law he advocated the separation of church and state. Churches should be supported not by the state, but by the parishes. Sects are a good sign. They prove that there is liberty." The jurist Noodt defended liberty. His pupil Hontheim introduced Episcopalism in Roman Catholic countries. He wrote under the name Febronius. Febronianism was an effort to decentralize the Papacy by reforming, not the dogmas, but the discipline of the system. It freed bishops from Papal control. State law was put above canon law as the state above religious differences.

It was the Jurists rather than the Theologians in Germany who favored toleration. Frederick the Great, the patron of Voltaire, favored it as a matter of policy. "As I belong to no sect," he said, "I can view them all without prejudice. We need neither Luther nor Calvin to believe in God. In Prussia every one is saved in his own fashion. Priests must not forget toleration. They will not be allowed to persecute. Persecution is opposed to philosophy, reason and Christianity. It diminishes population and interferes with the prosperity of the country. Religion is due to the fact that the ignorant masses are imposed on by astute priests." He admitted Socinians, Quakers and Anabaptists to his dominions. All religions help the state, he said. Toleration, like a loving mother, cares for the prosperity of the people. When the Protestants in Silesia wanted to put the Romanists to the sword, the king asked, "Suppose the Romanists ask my

permission to cut your throats?" "Oh; it would be different," they said; "we are the true church."

Emperor Joseph II of Austria was influenced by the example of Prussia and France. He released Protestants from prison and opened the doors of their meeting-houses. "The church should serve, not rule," he said. In Belgium his decree was opposed by the University and the Archbishop. His correspondence with his mother, Maria Theresa, had been published. She complained that toleration leads to indifference and to the destruction of religion. He replied: "I would give all that I possess to make Protestants Roman Catholics, but I will employ any good citizen, regardless of his religion. Freedom prevents scepticism more than persecution does." His patent of toleration was issued in 1781 and thenceforth Feronianism was known as Josephinism.

In 1783, G. Zola and P. Tambourini, writing under the name of Trautmansdorf, endeavored to introduce Josephinism into Italy. "Coercion," they said, "is most contrary to the spirit of Christ. To mix church and state is to change both. The church cannot punish rebels as the state does; it does not confer civil rights, therefore it cannot take them away. Persecution is worse than heresy. A ruler should not yield to papal threats." In the year 1799, when Fichte came to Berlin he was charged with being an atheist. King Frederick William III replied: "If Fichte is involved in a controversy with the good God, the good God may settle it with him. I have nothing to do with it."

In the American colonies there was a continual struggle for religious equality. In Virginia, Jefferson, Madison and Patrick Henry led the revolt against intolerance. "It is error alone that needs state support," Jefferson said. "Truth can stand by itself. Man's reason may be trusted to form his own opinions." In 1776, he persuaded Virginia to give religious liberty for Christians, and in 1785 for all.

In Connecticut the Separatists who arose after the Great Awakening demanded universal liberty. These things will never go down in a free state, they said, where people breathe the free air and are formed on principles of liberty. As Israel Holly said: "If I must stand or fall for myself, then pray let me judge, act and choose for myself now. Hands off! Hands off! Let no one pretend a right to my subjection but my judge only."

The most marked advance toward freedom of worship took place when it was proclaimed throughout the United States that "Congress shall make no law respecting an establishment of Religion or prohibiting the free exercise thereof." This was the first instance in history when a nation separated ecclesiastical from political affairs. The nation took action in passing this first amendment to the Constitution and it was not many years before each state had abolished the last vestige of ecclesiastical privilege and domination. Massachusetts fell into line, last of all, in the year 1833.

In France religious liberty flourished under Napoleon. He humbled the Pope, and the Bishops along the Rhine, and forced the Swiss Republic to be tolerant. "It is my firm will," he announced in 1804, "to maintain liberty of worship. The reign of law ends where conscience begins. Neither law nor prince can touch that." After his defeat at Waterloo, the Restoration restored anything but liberty. The Jesuits declared that King Louis XVIII had the right to violate the Charter. In 1830, Louis Philippe was crowned, not by the Pope, but by the people. A coterie of brilliant writers, Lamennais, Lacordaire and Montalembert, sought in vain to induce the Pope to accommodate himself to modern ideas of liberty, liberty of education, liberty of the press and liberty of conscience. The Pope replied: "Toleration is the most fruitful cause of error." Renan answered, "The church has never been tolerant, never will and never can be. It's a sin for a Roman Catholic to mention liberty or tolerance."

One of the most vigorous defenders of religious liberty in the last century was the Swiss, Alexander Vinet. In 1829, he was awarded a \$400 prize for an essay on "Liberty of Worship," in which he showed that religious liberty is the basis of all liberty. Count Cavour drew his motto for Italy, "A free Church, a free State," from Vinet, and Laboulaye, author of *Paris in America*, drew his inspiration from the same source. He said that Germany recognized political rights but not human rights. He defined despotism as demanding rights for self and denying them to others.

Schleiermacher disliked state interference with churches, but he did not dare to trust the voluntary system. Fichte taught that the state may not say what a church shall teach but only what it shall not teach. J. P. Lange hoped for freedom of the church without separation from the state. Frederick William IV had advocated separation while he was Crown Prince, but after his coronation he referred to his earlier scheme as a mid-summer night's dream. Baron Bunsen advocated a free conscience but he opposed free churches. It was not till after the Revolution of 1848 that Baptist churches were tolerated in Prussia and it was not until 1874 that they received corporate rights.

Dissenters and Roman Catholics gained full civil rights in England in 1827, when the test acts were repealed. Lord Stanhope, reviewing the struggle for freedom, declared: "The time was when toleration was craved by dissenters as a boon. It is now demanded as a right. But the time will come when it will be spurned as an insult."

The denominations in America that were branches of a European stock gradually changed the old intolerant creeds. In 1729, the Synod of Philadelphia modified the article of the Westminster Creed which declared that the "Magistrate is to suppress all heresies," and in 1788, in the Declaration of Principles, the whole Presbyterian de-

nomination proclaimed God alone the Lord of Conscience and asserted that the right of private judgment is universal and inalienable and that no religion should be aided by the civil power. In the year 1801, the Episcopalians changed the thirty-nine Articles, omitting what was said about princes "ruling all estates whether they be ecclesiastical or temporal," and inserting the words, "the magistrate hath no authority in things purely spiritual."

In summing up the history of the struggle for religious liberty it may be said that Papal bulls and Protestant creeds have favored tyranny. Theologians of the 16th Century and philosophers of the 17th, Descartes, Spinoza and Hobbes, favored the state churches. It was bitter experience of persecution that led jurists and statesmen of Holland and France, in face of the opposition of theologians and philosophers, to enforce the toleration of dissent. While there was toleration in Holland and France, there was, for the first time in the history of the world in any commonwealth, liberty and equality and separation of church and state in Rhode Island. The example of Holland and Rhode Island encouraged England in Cromwell's time to try toleration, which became the permanent policy of the nation in the glorious revolution of 1689. But this was only toleration. The United States of America was the first nation to separate church from state forever. Those helpers of freedom, Locke and the English Deists and Voltaire and the French Encyclopedists deserve honorable mention, but the first, if not the chief, place must be given to the Anabaptists, who, in defending the liberty of their infants, when priests would take them by force to christen, were defending the liberty of mankind. In that defence they resisted unto blood and their blood was the seed of liberty for the world, for, as David Mason says: "Liberty was born out of pain, out of suffering, out of persecution. Pain revolves, pain circulates, pain distributes till gradually the reason for it dawns on the common conscience. In every persecuted cause there was a throe towards the birth of this great principle."

JUST ACROSS THE CONTINENTAL DIVIDE.

A STUDY IN EARLY ADOLESCENCE.

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In the language of the modern Sunday school, the intermediate years are thirteen, fifteen and sixteen. In the language of psychology, they are the years of early adolescence. In the language of pedagogy, they are the years of entrance into the high school. In the language of home and every-day life, they are the years of the big boy and big girl.

The Continental Divide.

Life may be divided into two periods: The period before the age of twelve and the period after twelve. This division is not fanciful, nor artificial; it is based upon reality. Such tremendous physical, mental, social and spiritual changes take place just after the twelfth year that the individual, although the same in name, is very different in other respects. The age of twelve may well be called the continental divide, since it marks the turning point in the chief interests of life.

Before twelve there is the intimate home life, the outdoor freedom, the development of the senses, the beginnings of school life, lesson study and the storing of memory with facts of every kind and class. After twelve, boyhood and girlhood are gone; the innocent, happy, care-free life is over. The individual turns toward manhood and womanhood and for the time being, at least, is a stranger in a strange land." For the first few years it may well be called "topsy-turvy land."

After twelve begins the period of early adolescence, according to psychology; and adolescence means "growing into," being derived from the Latin "adolescere," meaning "to grow into." While this process of growing

into manhood and womanhood goes on, nothing is settled. Things do not go smoothly; everything seems twisted. Body, mind and spirit are undergoing a transformation and the individual has the momentous task of becoming acquainted with himself anew. Up to the age of twelve, the individual had just about discovered his best powers of body and mind, and now he is amazed to find the old dependencies uprooted and overturned by the coming of new, stronger and most strangely insistent powers. These clamor for expression and there is no accumulated experience to guide in giving them expression.

Three Periods of Life—Absorption, Adjustment and Achievement.

Life may be represented by a line divided into three parts. The first is the period of absorption; the second that of adjustment; the third, that of achievement. Childhood is the period of absorption; youth the period of adjustment; adulthood the period of achievement.

During the period of absorption, the child's mind is flooded with information about the world around him. The five hungry senses are the channels through which this information pours in. By the age of six or seven, he is pretty well acquainted in the world. In no other period of life does he gain quite so much information, and certainly never again does he gain it in such large variety. This might be termed the period of "filling-up the brain-cells."

During the period of adjustment, the individual learns chiefly by study. He takes up the things he has previously learned by name and now investigates their nature. He learns to distinguish between the safe and the harmful, the pleasurable and the unpleasant, and how to adjust himself to each. The power to do this is accompanied by an interesting development in the growth of the brain. At this stage of life the brain begins linking up its vast number of cells by new fibres, association-fibres—what has been learned during the filling-up process is now worked over, associated and adjusted.

During the period of achievement, which is adulthood, the individual puts into use his powers of both body and mind and his knowledge of the world about him. He begins to achieve his career.

The Intermediate years fall within the period of adjustment. These years mark the beginning of the adjustment process and because it is the period of beginnings, it is most difficult. There is more to be learned. The breaking-in stage is always trying. Initiation is very pleasant to look back upon, but while the proceedings *are on* the neophyte gets but little pleasure out of them.

So the Intermediate years are the middle ground. Immediately preceding the Intermediate are the Junior years—nine, ten, eleven, twelve. These are the years of early childhood. They are full of fun and frolic, of ever-increasing bodily energy; mentally, they are the years of verbal memory at its height. Immediately following the Intermediate are the Senior years—seventeen to twenty. These are the years of mental and physical vigor, the full flower of young manhood and womanhood.

A Fourfold Adjustment.

The Intermediate pupil has to make a fourfold adjustment of his new powers.

First, there must be a physical adjustment. It seems impossible for the big boy and girl to get fixed during this time, for the body, like a sky-scraper, is running up its frame work at a tremendous rate, to be filled in later. Arrangements that satisfy this month are out of date next month. Even the voice becomes unreliable.

The growing body naturally develops new powers which clamor for expression. The Intermediate pupil finds himself suddenly possessed with adult powers without experience in controlling them. Adjustment is difficult. It is a period of nervous and muscular education for the adolescent.

Second, there must be a mental adjustment. Mentally, the adolescent is upset. New ideals present themselves

and dissatisfaction results. These boys and girls begin to wonder at themselves. They long to be what they now dream of being, but cannot yet. Doubt creeps in and they are subject to spells of moodiness. There is a tendency to become shy and retiring, and they want to be left alone. As nature puts a shell about the embryonic egg, shielding it, so there is the shell of reserve about the growing boy and girl. It should be respected and not ruthlessly broken through. It is needful that they should brood and dream just before emerging into manhood and womanhood.

Third, there is a social adjustment. The adolescent is a strange mixture of shyness and boldness. He is a paradox from any standpoint, but from none more than from the social. Because of self-consciousness, this pupil is inclined to be shy, retiring and even morose; yet warring with this tendency is the desire to be a part of the family councils and to be recognized and appreciated in social circles. If not noticed, there is likely to be boisterousness and explosive speech, with opinions that are as high sounding as they are lacking in experience.

Club and team work is now attractive since these organizations put those of like nature together, ridding the social life of much of its embarrassment and at the same time offering an opportunity for the expression of the newly developed and developing powers that are surging within. The activities of a boys' or girls' club, when properly supervised, are a great safety valve for the relief of pent-up energy, and, at the same time, a powerful agency in directing this energy towards worthy ends. In Sunday school, we call such a club an Organized Class.

Fourth, there is a spiritual adjustment. The social awakening marks the development of the *alter* as opposed to the *ego*—which is but another way of saying that the big boy and girl begin to dream of a life of service for others. It is the time for the life to become God-centered. If not converted, there will likely come a period of con-

viction for sin. All possible means should be exerted to win this pupil to Christ now, for if this convenient season is allowed to pass unimproved, the years following are likely to be filled with trouble and danger. If already a Christian, the call of God will most likely come to consecrate life and talents, and this call means a searching of the soul. It is a critical time, a time of crisis whether the pupil be converted or not. The home, the Sunday school and all church agencies should bend their efforts toward winning and developing the pupil. The boy Jesus, we are told, "increased in wisdom" (mental growth), and "in stature" (physical growth), and in "favor with God" (spiritual growth), and "with men" (social growth). Jesus, the model youth, had this fourfold development. Every normal big boy and girl since has had the same fourfold development—either in right or in wrong directions.

The opportunity of the Sunday school teacher and Intermediate worker today is to understand the growing powers of these pupils, and to help nurture and guide them in their development toward righteousness. The crying need of the Intermediate department in our Sunday Schools is for those who will learn to work with the laws of life so as to help and not hinder the highest development of growing boys and girls. The aim of the home, the day school, and the Sunday school should be the same—the development and training of body, mind and soul of each one of the adolescent pupils, for the highest Christian service.

Travelers who have visited Niagara Falls will remember three features of the tour: the beauty and charm of the falls, the whirlpool and the rapids, and the peaceful on-going of the river to the open. The Intermediate years might be likened to the second stage—the upheaval of the whirlpool and the rapids.

In order to reach the summit of one of the greatest of the Alps, the climb upward must be made in three stages:

the gentle upward slope which brings one to the edge of the plateau; the dangerous journey across the plateau, all rough and seamed with deep gorges and dangerous passes, but which leads out to a safe landing; and then, the noble peaks beyond. Our Intermediate pupil may be said to have climbed the gentle slope of the foothills, and to have begun the hazardous journey across the uneven surface of the plateau; he will need a faithful and sympathetic guide.

Summary: The Intermediate years are the years of early adolescence and lie just across the continental divide in the life of the individual. These years are the years of adjustment and are preceded by the period of absorption and followed by the period of achievement. This adjustment must be fourfold, physical, mental, social and spiritual, and the pupil needs a sympathetic and faithful guide and helper while the adjustment is being made, because adult powers are being thrust upon him and he has no adult experience in handling these powers.

Having in mind this brief glimpse of the fourfold nature of the Intermediate pupil, it may be profitable to consider a little more in detail the physical side of the pupil and to note some results of this physical development.

Physical Development and Some Evident Results.

The rapid growth of the body causes the individual to become awkward. Few people grow taller than they are at the close of the Intermediate years. As a rule, children grow rapidly from two to three years old up to seven or eight; here they reach a stationary stage, or plateau, where they rest until about the thirteenth or fourteenth year; then they have another period of growth and get their final height. This rapid upward growth tends to throw the body out of proportion generally. The limbs are too long for the size of the trunk, and the hands and feet are too big for the size of the slender limbs. Hence, the awkwardness of the adolescent. Conscious of it, he becomes self-conscious and ill at ease.

The rapid growth of the body results in increasing appetite and need for sleep. Growth of body is an added burden upon the adolescent. The adult has to work and repair bodily waste; the adolescent has to work, repair bodily waste and, in addition, grow. Hence, the adolescent is always hungry and sleepy. Growth means appetite; appetite means hearty meals; hearty meals mean need for sleep. Hence, the adolescent needs more food and sleep than the adult. The extra task of building up the body is responsible for the need.

No wonder men, when tired and run down physically, love to think of the good times they used to have when boys, eating anything and sleeping any time and any where. The pies that mother made! It was doubtless not so much the brand of pies as the ravenous appetite of a growing boy that made them so good that their memory still lingers. A boy was asked, "What are the three graces?" He replied, "Breakfast, dinner and supper."

While this process of body-building is on, the individual is lazy and physical energy is at low ebb. For this condition the pupils are not to blame; scolding and punishment, to which they are many times subjected, cannot help them over the condition. Only time can effect the cure. Did you ever hear a parent scold a big boy or girl saying, "You are the laziest thing I ever saw. You are worse than you were five years ago! You used to be my smart boy, or girl"?

That parent did not stop to think that the heart and arteries of that boy or girl increased in size enormously in five years. As a child the arteries are to the heart as 25 to 20; in this period, as 140 to 50. Thus, development in adolescence is enormous as compared with childhood. This development consumes bodily energy; the result must be laziness, drowsiness and lack of endurance for long periods.

The beneficial result of this condition is, in the long run, strength-getting. Mother Nature seems to be giving

these boys and girls a final stage of relaxation, stretching and strength-getting before thrusting them out into the heavy work of life.

This period of laziness and lessened energy affects the mental condition and activity of the adolescent. This should be understood especially by teachers, both in day school and Sunday school, for it throws light upon the problem of leakage from both.

Teachers should count on what may be called a "slump year" in the experience of this pupil. The exact year may vary; with some it will be between thirteen and fourteen; with others it may not begin until they are about fifteen. But when it does come, it matches that year or more when the pupil grows so rapidly that you can almost see him grow. While this growing spell is on, about the most the pupil can do is to grow. And, naturally, a growing boy or girl will be lazy, preferring to eat and sleep. A lazy, sleepy big boy or girl cannot study very much.

Strange to say, we notice boys and girls of this period going to some day schools with their arms piled up full of books. One of two things may result:

(a) If the pupil lacks the will power to overcome nature's demand for relaxation of body and mind, he will slump in studies and fail to make the grades. What becomes of this pupil *then* will depend upon the sympathy and understanding of teachers and parents. If they criticize and punish, lending no helping hand, the boys especially will give trouble, quit school, and, maybe, quit home, go to work for a small wage and never go back to school. Girls may take the work over and hold on until both body and mental powers are normal and then catch up.

(b) If the pupils are greatly ambitious or urged and coaxed by parents, possibly they may make their grades, but will likely suffer physically; some of them break down nervously. Like whipping a tired horse up a long hill,

the after effects are hardly justified by the benefits gained.

Suppose they do not study books very much during this slump period, and suppose they are outwardly lazy—there is an inner mental activity which compensates. This would seem to match the physical result in strength-getting.

It might be only fair to say that the lessened energy is much more outward than inward, and that it relates chiefly to the assigned tasks for which teachers and parents are responsible. Their inward activity is engaged with a task which nature, the great school master of this period, has assigned.

While the body is growing, nature assigns the mental task of working over the accumulation of material gotten during the Junior years of golden memory. This material must be sifted, readjusted and put to the acid test of worthwhileness. The process of association of ideas is on. The adolescent takes stock mentally and has a house-cleaning. When possessed with a dreamy look, let us not shock him, for he is dreaming worth-while things; when absent-minded and preoccupied, remember that he is busy somewhere with a task that is very important to him. He is absent-minded only to the immediate task and call of the teacher and parent. It may be really worth more to the future for this boy or girl to correlate a few new brain cells by dreaming over some past experience or future ambition, than to work a certain problem or run a certain errand. Alfred the Great let the old woman's cakes burn while he dreamed of a greater Britain. Watts dreamed out the principle of the steam engine while others gossipped about the kitchen fire.

The "tragic age of fourteen."

A modern writer upon criminality uses the phrase quoted, stating that the fourteenth year marks the largest number of "first offenders," and the greatest age of truancy from home and school.

It is also the "tragic age" in the Sunday school, as it marks the beginnings of trouble there; also, it stands as the highest peak of conversion, especially in schools that have not yet developed an aggressive Junior department through whose good work the conversion high peak has been brought down to twelve.

The International Sunday School Association gives out these figures: "Seventy per cent of all conversions occur under twenty years of age, and the critical age is between twelve and sixteen.

"Sixty-eight per cent of all criminals commit their first crime before they are twenty years of age.

"There are more than twenty million boys and girls of the teen age in North America.

"Half a million boys and girls of the teen age drift out of the Sunday schools of North America every year."

Superintendent Maxwell, of the New York City schools, in his annual report for 1914-1915 (pages 272-247), gives the following table based upon the record of 640,000 pupils:

<i>Grade.</i>	<i>Promoted.</i>	<i>Failed.</i>
Fifth	55.22 per cent	44.78 per cent
Sixth	49.03 per cent	50.97 per cent
Seventh	43.54 per cent	56.46 per cent
Eighth	38.70 per cent	61.30 per cent

According to this table, only 38 out of every 100 pupils were promoted from the eighth grade, showing that at about the fourteenth year more than half of the pupils strike a slump year and need special care.

The publication of such facts as these is but an indication of the general awakening among day school teachers, and it is interesting to note the steps taken by these experts to stop the leakage.

Reducing the text-book work for the eighth grade is a popular plan in high schools. In the place of the omit-

ted text-books there are provided certain practical activities which train the hand and eye more than they tax the brain. For boys, there is the ever-attractive manual work, or shop work, where they receive training in wood-work, brass, clay, and the gymnasium; for the girls, there are sewing, cooking, care of birds and plants, decorative work and the gymnasium. For all grades there is superintended play, which is of great value in its all-round development of body and mind.

Such an arrangement takes care of the lessened mental energy in the period when bodily growth is excessive, and ministers to the needs of the growing body, besides appealing to the pupils because of its practical value. Many pupils are thus kept from dropping out of school. The well-known plan of the Junior high school was adopted to induce pupils to stay in school at least until the end of the ninth grade, and secure a certificate, when they might otherwise drop out during the eighth grade. The Junior high school comprises the seventh, eighth and ninth grades, and the Senior high school, the tenth, eleventh and twelfth grades. The Junior high school curriculum does not require the languages necessary for college entrance, but offers electives of a practical nature, such as bookkeeping, shorthand and typewriting, which prepare for practical business careers. The Senior high school curriculum requires the languages and other studies necessary for college entrance.

By means of this Junior high school curriculum, many pupils, who would likely break down in the eighth grade because of the languages and difficult mathematics, are able to remain in school, complete the work of the eighth and ninth grades, and receive a creditable certificate, and go out with training for business and good citizenship, to say nothing of the feeling of satisfaction because they completed with success a given course.

Into communities where the day schools are not thus aggressive, go the agents of boys' preparatory schools and girls' boarding schools and such schools grow rich

by the attendance of pupils who broke with things at school and often at home because they failed in their studies. These boarding schools are wise in providing a rather easy curriculum for the first year or two, while stressing regular hours, wholesome food, plenty of exercise of the right kind, and, above all, a cheerful atmosphere; all of these minister to the lazy pupils' needs and help them tide over the slump period. When things are again normal with them, they become capable of splendid mental work.

What is the Sunday school teacher to do with pupils afflicted with lessened energy?

First of all, it is essential that the teacher understand the physical causes of this condition. Growing out of this understanding there will be sympathy for the pupil and patience with him. If men teach the boys and women teach the girls it will be possible for the teachers to think back to their own experiences at this time of life. It is passing strange that many parents and teachers fail to think back, and as a result they lack sympathy and patience. A Sunday school teacher of this type is a failure to begin with.

Again, the teacher must put forth every effort to hold the pupil in spite of all else. To lose is to cut down the tree. These boys and girls are the only material out of which men and women can be made. To lose them is to abandon hope for fruitful Christians in the future. The teacher's best chance to hold them often lies along the line of friendship and companionship, which are most desired at this time by these boys and girls. A girl once asked in despair: "Why don't teachers understand girls?" If that feeling of understanding can be established, all will doubtless go well. Many times these boys and girls are not understood in their homes, and the teacher has the great privilege of winning their confidence and steadying them in this time of storm and stress.

The wrong way is to blame the pupils for the unsettled condition they are in, and to tease them about their ill-at-

ease manner, uncertain voice, etc., thus adding to their embarrassment. The right way is the kindly way, the helpful way, no matter in what direction it may lead. There is a "key" to each life. Find it. It pays to look long and well. The pupil really wants sympathy and yet, being a "bundle of contradictions," tries the sympathy of all who deal with him. But once up this hill of difficulty, and the road stretches away, ever smoother and better, toward the years of achievement in young manhood and womanhood.

And, again, the teacher is to do the best that can be done with the pupils while holding them. There will be some gains. They can't stand still. There is hope in better methods of teaching. Teachers are learning to present Bible truth to these pupils from the point of view of the pupil's interests, rather than from the teacher's pleasure. Teachers are thinking in terms of the pupil's life. Hence, modern lesson material is adapted to the pupil's interest and understanding; no longer do we try to force adult lessons upon Intermediate pupils. Modern teaching methods lead the pupils to exercise their investigative instincts, to discover truth, and to express it in their own lives through hand-work, story-work, collecting and arranging material; good deeds are wrought through plans of their own, centering in the class organization. The teacher ceases to become a lecturer and conducts lesson study upon the basis of the co-operative method.

May the Intermediate workers of the future and all who love these boys and girls for what they may be to the kingdom of God, lay hold of this task with renewed vigor, determined to study the problem and work at it until we succeed in holding these pupils, and while we hold them, to train them in Christly deeds; for out of big boys and girls, solely and only, can there come those heroic men and women who will be the heralds of the gospel to the ends of the earth.

THE ORIGIN OF MATTHEW'S GOSPEL.

A SUGGESTION.

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The literature of the times immediately after the Apostles is scant, scrappy, and unreliable as to dates. We have almost nothing dependable except a few quotations before the close of the first century A. D. From about 98 or 100 onward the volume of literature increases, but much of that which is assigned to the first half of the second century is lacking in clear evidence both as to date and authorship. No doubt most of this has suffered at the hands of critics, who have sought in its tangled maze support for every vagary of interpretation. It would seem now, however, to be established beyond reasonable question that the earliest non-canonical writers of whom we have any knowledge were familiar with the four Gospels. Quotations found in their writings which are still extant, and references to others which have been lost, show that at the earliest reliable dates of these writings, "the texts of our Gospels ran essentially as we now have them, but that intentional changes were not wanting about the middle of the second century" (A. Harnack, "*Tatian*," Enc. Brit., 9th ed.). It is worthy of notice, in passing, that one of these additions appears to be Matt. 16:18, 19.

There is no need to reproduce here the details which are more or less known to every student. Any good introduction will give the facts; for example, Ezra Abbott's "*The Fourth Gospel*," or Hovey's General Introduction to "*An American Commentary*," prefixed to *Matthew*. The point to be noted here is that the literary phenomena set forth by writers on Introduction afford no sufficient ground for supposing that the Gospels "as we now have them," which are "essentially" as they were when the earliest writers began to study them, are in any true sense a literary growth. On the contrary, all the evidence

points to the composition of these Gospels, each by the man whose name it bears. The circumstances under which they were used in the defence of Christianity, the abuses they suffered at the hands of hostile critics, the fact that there were no conveniences for verifying quotations (which were therefore apparently wholly from memory), sufficiently account for the way these Gospels were quoted.

Since the modern attacks upon the credibility and the authenticity of the Gospels began, ingenuity has taxed itself to the last extremity to account for them. For example, the "triple tradition" theory, founded on the material common to the first three Gospels, with the curious argumentation which is employed in its support, is indicative of a determination little short of desperation to destroy the authenticity of these Gospels. Critics who have taken the labor of writing out these common words and phrases seem to have overlooked their hopelessness in the task of showing that their so-called "triple tradition" is not itself a result of an anterior process of selection—a residuum of the teaching of an indefinite number of men, each differing from the others in his conception of the life and purpose of Jesus, and in his own immediate purpose. It is inherently more difficult to account for the "triple tradition" than it is to account for either of our Gospels. Let any unbiased student look at this patch-work thing and ask himself who could have made it? And the sheer desperation of the whole theory is further seen in the attempt to show that *Kata Mathaion*, *Kata Markon*, and so on, do not imply authorship (*Gospels*, in *Enc. Brit.* 9th ed.); so that it is merely accidental, or due to some unexplained circumstance, that these Gospels bear the name they do.

The fact that the Gospels, "essentially as we now have them," antedate all discussion of them and all reference to them, would seem to have been sufficient to protect them from mistreatment of this kind, even at the hands of their enemies.

The question of the interdependence of the Gospels is of a different nature, since it involves that of priority. Down to 1785, A. D., the judgment of Augustine, that "Mark was the abbreviator of Matthew" was accepted with practical unanimity. The suggestion of a common written source was first offered by Lessing. Naturally enough, when mere guess-work was begun it did not stop with one guess. In 1818, Lessing's guess was followed by that of an "oral tradition." Westcott gave this a temporary prominence. The gist of this tradition is that there were in common use some time in the latter half of the first century a number of unwritten stories, incidents, sayings, sermons and the like, which finally got themselves committed to writing. Westcott undertook the labor of gathering out the coincidences in the first three Gospels. His celebrated table of differences runs thus: If the contents of each of these Gospels be represented by 100, Mark will have seven peculiarities and ninety-three co-incidences; Matthew will have forty-two peculiarities and fifty-eight coincidences; Luke will have fifty-nine peculiarities and forty-one coincidences.

Now, instead of concluding that practically ninety-three per cent of Mark has been borrowed by the others, why may it not be just the other way around? Certainly, no one can *prove* that it is not, and "internal evidence" in a matter of this kind is entirely too subjective to be reliable. Besides, there are some indisputable facts which seem clearly to point to the priority of Matthew's Gospel: 1. Matthew, as has often been stated, was accustomed to keeping accounts. His practice of writing would naturally make him the fittest of all the Twelve for such an undertaking. 2. His Gospel begins with a statement of the thesis which he intends to prove: "An Account of Jesus, Messiah, a Descendant of David, a Descendant of Abraham." The descent he shows from the genealogical tables. The Messiahship is the theme about which he marshals his facts. 3. The appeal of Jesus was first to His own people. The key-note of Matthew's writing is

therefore "Believe!" For a Jew to believe that Jesus was the promised Messiah meant instant surrender to Him as Lord. So it does to this day! Matthew is not therefore concerned with chronological order. He masses his facts for the sake of cumulative force. His climax is the Messianic claim of universal power based upon and proved by the resurrection. This Gospel is therefore a continuance of the appeal of John the Baptist and of Jesus. 4. Jesus called Matthew from his custom-house and his book-keeping. What was His purpose? That He had a purpose no one can deny who believes in His Messiahship. It would seem indisputable that His purpose was that Matthew should use his skill in preparing a historical argument for the Messiahship.

The supposition that Matthew began at once accounts for two characteristic features of his Gospel—its vividness and its quotations from the Old Testament. It explains, too, how Matthew came into possession of facts which in the nature of things could have been known only to Jesus. It has been questioned whether any New Testament writer ever quotes directly from the Hebrew Old Testament. They quote almost wholly (if not altogether) from the Greek version. This was the only Bible then in common use among the people. If there be any quotations from the Hebrew, they are in Matthew's Gospel. Sometimes Matthew quotes the Greek precisely; sometimes he corrects it to make it conform more nearly to the meaning of the Hebrew original; sometimes he changes it so that it appears to be an exact representation of the Hebrew. These quotations are so apposite and so suggestive that no one but a master in historical theology could have made them. And the changes in the Greek show an acquaintance with both the Greek and the Hebrew which may well be judged impossible to a non-professional man. "Unlearned and ignorant" the Twelve certainly were not. They were "non-professional and private" citizens (Acts 4:13); but it would be an extraordinary thing to find a tax-collector so completely

master of the Old Testament in both Hebrew and Greek as to quote freely and fittingly, and to correct the Greek from the Hebrew. Besides, there were no reference-books. Matthew had no such contrivance as a concordance. If we suppose that Jesus had devoted much of His private life to the study of the Old Testament in Greek and Hebrew, or if we suppose that He already knew both, Matthew's quotations, with all their striking masterfulness, are accounted for by the further supposition that he wrote at least the most of his Gospel under our Lord's supervision.

On the other hand, taking the author of our second Gospel to be the Mark referred to in the Acts, he must have been a very young man when he went with Paul and Barnabas to Asia Minor. The earliest known statement about his Gospel is that which is quoted by Eusebius from Papias (whose work is lost), namely, that "Mark, having become the interpreter of Peter, wrote down accurately everything he remembered, without, however, recording in order what was said or done by Christ. For neither did he hear the Lord, nor did he follow Him; but afterward, as I said (he heard and followed) Peter, who adapted his instructions to the needs (of his hearers), but had no design of giving a connected account of the Lord's oracles (or discourses). So then Mark made no mistake while he thus wrote down some things as he remembered them; for he made it his care not to omit anything that he heard, or to set down any false statement therein" (Am. Com., *Matthew*, p. xvi). On the supposition that this was the first Gospel, one must account for the tradition of a Hebrew Gospel by Matthew (also quoted by Eusebius from Papias), for the implied neglect of the Jews, inasmuch as Mark's Gospel was clearly for non-Jews, and for the failure of the fittest man of the whole Twelve to take up his task until after Mark's Gospel had obtained a wide circulation.

As to the tradition of a Hebrew Gospel by Matthew, it may well have been known at the time that he wrote

largely in his own vernacular Aramaic. This was also our Lord's native tongue. When He spoke in that tongue, Matthew would naturally take notes in the same tongue. When the Lord spoke in Greek, Matthew would easily follow Him in that tongue. The bulk of this first draft would be in Aramaic, still called the Hebrew in our Lord's time. When Matthew put his Gospel into its final shape, its hebraisms would almost inevitably appear in his Greek. And this is just what we find. There is no way of finding out how long Matthew took in this final work, nor what interval passed before he took it up after the resurrection of our Lord. But on the suggestion here offered, even if Mark got his material chiefly from Peter, there is no inherent impossibility in the supposition that Peter knew Matthew's Gospel. And if he went eastward into Syria and took Mark with him, as he seems to have done (there appears to be no historical evidence that he was ever in Rome), Mark's omissions of reference to Jewish history and the Messiahship, and his explanations of Jewish customs, find satisfactory explanation. He was writing for the people among whom he and Peter were preaching.

Other considerations appear to support the suggestion here offered. If one will compare the hesitant, argumentative, and uncertain tone of the literature still extant from the latter part of the first century to the end of the second, with the poise and calmness and certitude of the Gospel writers, he must conclude that these had something that later writers did not have. Besides, it would seem incredible that our Lord would have left the facts of His life and death and resurrection, and the teaching dependent upon them, to the crude and uncertain literary methods of His time and country. The evolution of our Gospels, with their tone of authority and verity, from the *membra disjecta* of the scattered and persecuted disciples, would be a far more incredible literary miracle than anything set down in these books.

BOOK REVIEWS

I. BIBLICAL LITERATURE.

Understanding the Scriptures. By Francis J McConnell. Mendenhall Lectures, Third Series. The Methodist Book Concern, New York, Cincinnati, 1917. 144 pp. 75 cents.

With some, "understanding the Scriptures" is no problem at all, says Bishop McConnell. The Book is written in plain English and all we have to do is to get a knowledge of the words and take the narratives at their face meaning. But we can't read far from the first chapter of Genesis before we find it leading off toward mysteries. So the problem of understanding the Scriptures soon emerges and as we go on grows more and more complex and serious. It is the aim of these lectures to aid in the solution of the problem. The chapter, "Preliminary," sets it forth and the chapter-topics following indicate the line of thought in seeking the solution: The Book of Life, The Book of Humanity, The Book of God, The Book of Christ, and The Book of the Cross.

It is enough to say that this third volume in this notable series of lectures takes its place most worthily among its predecessors—The Bible and Life and The Literary Primacy of the Bible.

A sample passage will suggest the merits of the book: "Whether the prophets have through the ages had any theoretic understanding of human intelligence as an organization or not, they have acted upon the assumption that they were dealing with such organisms. So they have conceived of their truth as a seed cast into the ground, passing through successive stages. Jesus spoke of the Kingdom of God as moving out of the stage of the blade into that of the ear and finally into that of the full corn in the ear. This is our warrant that in the enforcing of truth all manner of factors come into play and that the truth passes

through successive epochs, some of which may seem to later believers unpromising and unworthy. The test of the worth of an idea is not so much any opinion as to the unseemliness of the stages through which it has passed as it is the value of the idea when once it has come to ripeness. The test of the grain is its final value for food. The Scriptural truths are to be judged by no other test than that of their worth for life."

GEO. B. EAGER.

The New Testament: A New Translation. By the Reverend Professor James Moffatt, D.D., LL. D., New Edition, Revised. Hodder and Stoughton; New York, George H. Doran Company. 400 pp. 16mo. \$1.00 net.

Any new version of the Bible is interesting, instructive, stimulating. Dr. Moffatt had the qualifications of wide and accurate scholarship and of literary skill that insured beforehand the superior value of a translation by him. His "New Translation," therefore, won instant popularity and maintains it. This *new edition* in convenient size and style for carrying about, as well as for desk use, is very welcome. He has cut himself free from the influences of all other translations in a measure rarely to be found. The only really noticeable influence of the generally recognized versions is a needless determination, apparently, to avoid them. There are places—frequent places—where he could better have been willing to use the well known words, not because well-known, but because more truly expressive than his own.

There are occasional British terms of expression that are not so acceptable to Americans. The only serious criticism to be made is the liberty Dr. Moffatt is willing to assume of making textual changes with little and even with no textual authority. Particularly objectionable are his transpositions of paragraphs. These he makes freely where a paragraph seems to him to fit better in another connection whereas a better way would be to search for a harmony in the arrangement as found, and usually this unity is not far to seek, and one understands all the better for seeking it.

In places, particularly in the marvelous words of Ephesians, Dr. Moffatt has indeed freed himself from previous word translations but not from traditional thought translations which seem to me to fall far short of the depths of Paul's mystical insight. This fault is to be found elsewhere. But take it all in all it is as good an English version of the New Testament as a present day man can find.

W. O. CARVER.

The Acts of the Apostles: The Greek Text Edited with Introduction and Notes for the Use of Schools. By W. F. Burnside, M.A., Headmaster of St. Edmund's School, Canterbury; Author of Old Testament History for Schools, and St. Luke in Greek. Cambridge at the University Press, 1916. New York, G. P. Putnam's Sons. xlvii+275 pp. \$1.00 net.

We have taken notice of the volumes of this Greek Testament as they appeared. The author's Luke was especially commended. His Acts is a joy for its conservative, good learning; for its frank open statements, as also for the perfection of beauty in the work of the publishers. The photographic illustrations of cities, the clear maps and charts all correspond well with the author's work. To be sure the notes are brief and yet 200 pp. of them make a good commentary. The introduction covers 40 pp. more.

Is the Coming of Christ Before or After the Millennium? By J. M. Haldeman, D.D. Charles C. Cook, New York, 1917. 75 pp. 25 cents.

The author of this sermon is an enthusiastic Premillennialist. He is rather severe on the blind Post-millennialists who are the majority of Christians as he says. The trouble with all the books on the millennium is that they insist on taking the thousand years literally. The fact of the Second Coming is taught all through the New Testament. The term millennium appears only in Revelation 20. Jesus is coming, praise God, whatever the millennium means.

Cambridge Greek Testament for Schools and Colleges. First Epistle of Paul to the Corinthians. Edited by R. St. John Parry, D.D., Fellow of Trinity College, Cambridge. Cambridge University Press (G. P. Putnam's Sons, New York), 1916. 284 pp. 4s. 6d.

Dr. Parry has kept up the standard of the series. He writes on ecclesiastical points from the standpoint of the Church of England, but he is scholarly and pungent in his comments.

John Fourteen. *The Greatest Chapter of the Greatest Book.* By James H. Dunham, Dean of College of Liberal Arts and Science of Temple University. Fleming H. Revell Co., New York, 1917. 320 pp. \$1.50.

Dr. Dunham has produced a sympathetic interpretation of this wonderful chapter. One naturally thinks of Ian Maclaren's "In the Upper Room," and Swete's "The Last Discourse and Prayer." Dunham's book is more discursive than these, but he is true to the heart of Christ.

II. PHILOSOPHICAL AND APOLOGETIC.

The Survival of Jesus. *A Priest's Study in Divine Telepathy.* By John Huntley Skrine, D.D., Author of "Creed and the Creeds" (Bampton Lectures), "Pastor Ovium," "Pastor Futurus," etc. Hodder & Stoughton, New York, George H. Doran Co., 1917. xvi+326 pp. \$2.00 net.

When an imaginative mystic, the very essence of whose religious experience is faith—a faith that cares little for the slow ways of rational logic—undertakes to search out the rational weaknesses of a Christian creed and reconstruct better foundations for belief in things eternal, then it is the average reader finds great difficulty in getting himself adjusted to the book he is trying to read. But if you will keep at it, after awhile—along about half way through "The Survival of Jesus," say—you will begin to feel that you know Dr. Skrine and by degrees will forget how he became wholly unnatural in the first few chapters and played a role to which he was wholly unsuited.

Some men are fond of magnifying their heresies and are constantly flying red flags of warning against the horrible things they are about to perpetrate. When you hear or read their words you are disappointed that the heresies are so harmless. This author is such a man. Indeed, to a free Christian man

whose efforts to think are on the unrailed platform of a free-churchman, the way this book starts off on a heresy wandering only to wind up with reaffirming all the articles of the creed of the Church of England, is rather amazing. To be sure he has put new meaning into the words of many a phrase, and has left you sometimes in doubt as to his meaning, but he has pretty securely shielded himself from attack within his own circle.

He has done much for himself and for many of his readers, no doubt, in finding regeneration and vital communion to be essential realities in our religious experience as Christians; but why should these be regarded as things new and startling in Christianity? When it comes to his telepathy one finds oneself often bewildered and uncertain. The author seems to be doing what all the "psychical research" people and "spiritualists" are ever doing, trying, that is, to relieve us of the necessity of walking by faith by giving us "knowledge" of the things faith provides; only the bases of that knowledge always seem to rest on a credulity that leaves the faith of the ordinary man far behind.

There is much of newness and suggestiveness in the "facts" and conclusions of the author.

His explanation of the "preaching of Christ to the spirits in prison" is startlingly new and fits in with the true conception of the Human Christ Jesus who is also Divine, but one thinks it strained and unsupported in Scripture or safe reasoning.

The central place of the idea of Atonement in all the book saves it from superficiality and keeps it profoundly vital even when most it wanders in the realm of the remarkably speculative. It is a book of interesting, mystical theorizing in a sphere of which we can know little with security. Its use of the war incidents is an element of great interest. W. O. CARVER.

The Supernatural, or Fellowship with God. By David A. Murray, D.D., Author of "Christian Faith and the New Psychology," etc. New York, 1917: Fleming H. Revell Company. 311 pp. \$1.50 net.

The Supernatural is a "burden" to the modern mind, but an abiding necessity for the religious spirit. And the modern mind

is acting only on its surface when it finds the supernatural burdensome. When it stirs its depths with real thought concerning life and reality it finds the supernatural no longer a burden but a relieving necessity.

There can be no religion apart from the supernatural for religion is relation with the supernatural. Dr. Murray apprehends this fully and undertakes to guide the thought in making this fundamental necessity of spiritual life at home in the rational functioning of one's personality. The point of view is at the root of one's attitude. The book seeks to show that the right point of view provides inevitably for faith and joy in the supernatural.

An illuminating chapter on "Definition" gives us this outcome: "The supernatural of the Bible consists of acts of God which were done to single individuals or groups, which were restricted to them and to the specific occasion, and which were intended to impress them as personal acts of God directed to them personally. This is in contrast with God's impersonal, continuous, universal activities, which we call nature." Thus the entire discussion rests on a personalistic theory of the universe and proceeds in the atmosphere of the social interpretation of our order. This personal relating of himself, as God, to the weaker, growing personality of man is the key to the Biblical ideas of God. God is partial to his chosen, does deal directly with men. Thus alone is growth and advance.

In the Old Testament, for example, we have the specific miracles, the prophetic communications, and the supernatural interpretation of the more ordinary course of natural and human events.

The ideal of friendship, "Fellowship with God" as the subtitle of the book puts it, is taken to be interpretative of the whole growth of our religion. It is a fresh and helpful line of thinking. It is possibly open to the criticism of overworking a fascinating view, but the reader is apt to provide the corrective element.

W. O. CARVER.

Religious Experience—Its Evidential Value. By George Preston Mains. New York and Cincinnati, 1917; The Abingdon Press. 272 pp. \$1.25 net.

Dr. Mains thinks vigorously and writes clearly. He is very much of a modern man in his knowledge, sympathies and activities, and at the same time a man whose faith and vision lay hold on the eternal factors of life, without which any age is either barren and desolate, or else superficial and pathetic in its activity and conceit.

Our author is a pragmatist in the sense of using that ancient method of testing contact with reality which, with its new name and much praise, parades modern philosophic fields—on their outskirts. And he uses the method most effectively in this work.

The student who has read widely and thought somewhat in the field of modern critical and apologetic religious literature will find in Dr. Mains a delightful and heartening reviewer of the ideas of many writers of the day.

The account of the Christian Experience, in Part I, is comprehensive in outline and closes with a fine chapter on "Conversion," wherein is a racy analysis of many typical examples from Old Testament and New Testament and from Christian history.

The Evidential Values of—and for—this experience are sought in Christian character and in the expression of that character in the varied relations of life in Christian service. On the basis of all this, three chapters show the truth of Christianity on the pragmatic test.

It is a delightful and helpful book.

W. O. CARVER.

The Elements of Pain and Conflict in Human Life, Considered from a Christian Point of View. Cambridge, University Press, 1916; New York, G. P. Putnam's Sons. vii+—206 pp. 4s. 6d. (\$1.25) net.

In the "Summer Meetings" at Cambridge University, provision is made for theological lectures. Last summer the committee, naturally and wisely, provided a course "to deal directly with

those difficulties for Christian Theism which are raised by the spectacle of conflict and suffering in the world * * which are, perhaps, more acutely and widely felt at the present moment * * than they ever were before."

These questions are likely to press far more acutely upon us in America than they have yet come to be felt except by relatively few; for most of us cannot see a thing until it stares us in the face, nor feel it until it strikes us vitally.

These ten lectures will be good reading for us, dealing, as they do, with central aspects of the problems of God, freedom, moral evil, providence, prayer, class conflicts, international competition and war. They are by half a dozen leading British writers.

W. O. CARVER.

Psychic Phenomena: Science of Immortality. By Henry Frank, Author of "Modern Light on Immortality," "The Doom of Dogma," etc. Boston: Sherman, French & Company, 1916. \$2.50 net.

This is a second edition, which is only one among many evidences of the wide-spread interest in "psychic phenomena" of the occult class. The author is familiar with the achievements of genuine science in this borderland of knowledge, and couples with this knowledge much speculation, of which a good deal is ingenious and some quite plausible. The trouble is that he makes practically no distinction between the knowledge and the speculation. By a clever combination of the two he works out a theory of survival which is rather plausible and certainly not impossible. But the conclusion which he reaches is not new. It is that there exists within the gross material body a finer etherial, non-material psychic body whose existence is not interrupted by the decomposition of the material.

The book is unquestionably interesting. It is not convincing; and yet it does help one to realize how futile is the confident dogmatism of a shallow materialistic "science" which proclaims so confidently that the hope of immortality is baseless.

C. S. GARDNER.

III. MISSIONARY LITERATURE.

Edward Judson—Interpreter of God. By Charles Hatch Sears, M.A., B.D., Author of "The Redemption of the City." Philadelphia, 1917. The Griffith & Rowland Press. 150 pp. \$1.00 net.

A great biography is the finest type of teaching literature. Its two conditions are a worthy subject and a good interpreter.

Edward Judson was one of the best subjects American Baptists have produced for such a biography. Mr. Sears' long service in the direction of mission work in New York City, where Dr. Judson was the leader of so great a missionary church, gave him the opportunity to know at close range and in intimate fellowship this man of might.

If the reader has ever had the good fortune to read "The Redemption of the City," he needs no word from a reviewer to tell him that a writer of remarkable power has come to interpret Dr. Judson for us. His power to see and set out the heart of a subject is well illustrated here in the summary sub-title. Dr. Judson is conceived as an "Interpreter of God." A man's value to his generation and to succeeding generations is just there. In this brief biography, Dr. Judson is allowed to appear before us in his own words very largely and in graphic description of his works and the events most critical in his work, to appear as a mirror of God, working to redeem the lost city, lost humanity.

It is a book for us all.

W. O. CARVER.

The Faith and the Fellowship. By Oscar L. Joseph, B. D. George H. Doran Company: New York, 1917. 226 pp. \$1.25 net.

The author of "Christ in History" here puts us under additional indebtedness to him. He hails from the foreign and non-Christian world where he witnessed on a large scale the problems and the victories of missionary effort. He deals with the vital questions of organized Christianity and its true and efficient expression in world conquest. He contrasts the great literary productions of Hindu and Buddhist faith and practice with the

operations of the teachings of Christ and his apostles in the New Testament. Thus casting helpful light on the study of comparative religion. A keen sense of the debt of love we owe to Christ and the world of men he came to save pervades the book and gives warmth and glow to its periods and appeals.

GEO. B. EAGER.

The Wicked John Goode. By Horace Winthrop Scandlin; with an Introduction by Thomas Mott Osborne, and an Epilogue by Rev. J. G. Hallimond, Superintendent of the Bowery Mission. New York, 1917. George H. Doran Company. xii-[-]208 pp. \$1.00 net.

Great interest has come to be taken in "cases" which illustrate the psychology of religious experience. Here is one of the most remarkable of record. The names in the title will suggest at once that it is an example from the depths. Its absolute truthfulness is vouched for and nothing more sordid, startling and more gracious could be asked for.

The pertinent questions of penology, and of charity come forward, not to be discussed but by implication and of necessity.

It is a wonderful story of sin and of redemption. It illustrates the wonderful power of human love and of divine grace.

W. O. CARVER.

Graded Missionary Education in the Church School. Progressive Plans of Social Service and Missionary Instruction for Training Pupils from Four to Eighteen Years of Age. By Frederica Beard. Philadelphia, 1917. The Griffith and Rowland Press. 132 pp. 75 cents.

In these days we are learning to be scientific. Nowhere is this now more manifest than in the Sunday School. Here is a really splendid effort to apply the science of graded instruction and training—note the combination—to missions and social service in the graded school. The union of social service with missions is most scientific and most Christian. The author recognizes fully that no plan is available for every school without adaptation. Here are the suggestions and much fine material. By all means it should be widely employed.

W. O. CARVER.

The White Queen of Okoyong—A True Story of Adventure, Heroism and Faith. By W. P. Livingstone, Author of "Mary Slessor of Calabar," Illustrated. George H. Doran Company, 1917. 12 mo., xii+208 pp. \$1.00 net.

A year ago appeared the story of "Mary Slessor of Calabar," and at once it took rank among the foremost missionary biographies in existence. In shorter form for "young folks," this edition is now available. It is full, on every page, of just the sort of things profitably to grip the imaginative mind of heroic youth. It will be read with fascinated interest and after the thrills of its pages are past the souls will be saturated with the spirit of wonderful consecration and noble endeavor.

Out of most adverse circumstances in Dundee to wide usefulness in Africa is a story to challenge every girl and boy.

W. O. CARVER.

The Pith and Pathos of Frontier Missions. Thirty Home Mission Stories. Written and collected by Bruce Kinney, D.D., General Superintendent of the Midland Division for the American Baptist Home Mission Society. Philadelphia, 1917. 133 pp. 75 cents net.

Good stories of Home Missions are very desirable and some of these will meet the need admirably. They are all brief, their interest is usually thrilling. They provide material which a good story teller may use to great advantage. The range is wide. Indians, cow-boys, miners, devoted women, missionaries—all are here. Humor, philosophy, theology and practical morals are all present.

IV. HOMILETICAL.

Good Ministers of Jesus Christ. By William Fraser McDowell. The Abingdon Press: New York and Cincinnati, 1917. 307 pp. \$1.25 net.

In a beautiful "Personal Foreword," Bishop McDowell tells how the successive volumes of Yale Lectures were used by him "with an ever-growing profit and interest," and how what the illustrious lecturers had said so well had soaked into him, "un-

til," he added ingenuously, "what has been absorbed by me must surely reappear in every one of these chapters." He tells us, too, that these addresses were "prepared and delivered in a time of unparalleled 'storm and stress,' a time in which everything is thought of as affected by the unspeakable war." This makes it the more gratefully noticeable that the war is not at all prominent in these lectures. His very choice of subjects, no less than his treatment of them, goes to show that in no small degree he has realized what he says it was his eager desire and endeavor to do, "to present a ministry that might be worthy and vital while war lasts and when war has passed, as pass it will, to lay hold of our ministry of principles stedfast and eternal even in the day when the earth is rocking under our feet." "In putting the ministry of the Master in its spirit, purpose and essence under the ministry of men in the troubled times I dare believe that I have tried to do what is well for us all." Even the choice texts and the wording of the subjects of the lectures will compel appreciation and reward study. The Ministry of Revelation, "Show us the Father"; The Ministry of Redemption, "He shall save his people from their sins"; The Ministry of Incarnation, "The Word was made flesh and dwelt among us"; The Ministry of Reconciliation, "We are ambassadors for Christ"; The Ministry of Rescue, "The Son of Man is come to seek and to save that which was lost"; The Ministry of Conservation, "It is not the will of your Father . . . that one of these . . . should perish"; The Ministry of Co-operation, "We are workers together . . . and members one of another"; The Ministry of Inspiration, "The Spirit of the Lord is upon me." It is not surprising to learn that the speaker's selection was hailed and his lectures heard with enthusiasm. His clear spiritual insight, rare culture, and power of felicitous and forceful illustration, remind us of Phillips Brooks, and his fine literary style will guarantee a wide reading for a volume which is bound to prove of interest to others as well as of surpassing worth to preachers. GEO. B. EAGER.

The Preacher's Ideals and Inspirations. By William J. Hutchins. Fleming H. Revell Company: New York, Chicago, Toronto, 1917. 187 pp. \$1.00 net.

The author of this book is Professor of Homiletics in the Oberlin Graduate School of Theology. President Henry Churchill King, of Oberlin, says of him: "Professor Hutchins' work with his students, out of which these lectures have grown, has been so stimulating and enlightening, that I rejoice that the fruit of his long thinking on the Preacher's problem is to be made available to others also." In the opening chapter the author dwells helpfully upon the nature and need of the power of the preacher to meet and master the tasks imposed by our own times. Then he freshens up the rather hackneyed themes of the Preacher and His Bible, The Preacher and His Sermon, The Preacher and His Master, concluding with a suggestive lecture on Lincoln as a study and inspiration to the preacher.

The colloquial style of spoken address is retained throughout, as the author explains, in the hope that it may bring to the reader something of the atmosphere of frank comradeship which pervaded the gatherings of the Bangor Convocation where the lectures were delivered.

GEO. B. EAGER.

The Life in Christ. By Edgar Young Mullins, D.D., LL.D. New York, 1917: Fleming H. Revell Co. 239 pp. \$1.25.

Lovers of the author and of the truth will cordially greet this collection of sermons from Dr. Mullins. Those who know him will be delighted to find here those mental and spiritual qualities which we admire in the man. Those who do not know him will learn, through these expressions of his mind and spirit, what they can only hail as distinct and notable gifts. Four things stand out in all of Dr. Mullins' work as an author and speaker, and they all are shown in these delightful and helpful discourses.

First, there is a rich, strong and clear mentality. Keen and profound thought, and thought fully abreast of the times, is here. Then there is excellence of style. The clothing of the thought is both adequate and becoming. There is no effort at precision. Here and there we find enough carelessness to remind us that perfection is not necessary when in general the style has all the

qualities accepted as needful to the best expression of thought. A third outstanding quality of Dr. Mullins' speaking and writing is a rare gift and felicity of illustration. This constitutes in our author one of his special charms. The illustrations are fresh, many of them thoroughly original, always briefly given, and wonderfully apposite and telling. The combination of great thinking with faculty for simple yet elegant and suggestive illustration is rare and powerful. Added to all these is the fourth element, with which the friends of the distinguished author are well acquainted. There is a trace of mysticism of the best sort in the spiritual side of the author's thought and writing. A deep personal experience of religion is his. His heart is with those who love, quite as much as his mind is with those who think. He brings in this book the strong, sympathetic grip of a brother who has met difficulties and problems, and can help the weaker ones who struggle in the Christian life.

This book will find many delighted, and, better than that, comforted and strengthened, readers. It deserves all the recognition and use that it is sure to find.

E. C. DARGAN.

Parable and Precept. A Baptist Message. By J. B. Gambrell, D.D., LL.D. Fleming H. Revell Company: New York, 1917.

Editor Routh, of the Baptist Standard, has put the reading public under obligation to him for compiling and publishing these characteristic messages of the Mark Twain of the American pulpit, for like the varied messages of the great original, they go straight to the heart of the question in every case and "appeal to all classes." For this reason the publisher might well have left off the sub-title, "A Baptist Message," and let the unique and many-sided message speak for itself its various language. Dr. Gambrell is already "well out" and well recognized by the American public as lecturer and writer, especially noteworthy for his original, witty and homely way of putting things. He has himself been too absorbed in the activities of denominational life and administration to find time to gather together in book form his pulpit and platform utterances and contributions to the press, and so

it is a blessed thing that he has found such a Boswell and publisher to render him and us this service. Who but our Mark Twain would ever have chosen such subjects for literary treatment as the following: "Up Fool Hill," "Just Tolerable," "My Experience with a Carbuncle," "Striking Straight Licks with Crooked Sticks," and "Spanking a Noise"? And who beside him could ever have treated them so racily, or with so much pith and point?

A few chapters in the latter part of the volume make their appeal avowedly to Baptists, but even these will prove of absorbing interest to others. For in them Dr. Gambrell speaks, not only as a Baptist, or as an honored counselor and leader of his denomination, but as a man of rare common sense, transparent honesty and most convincing power of interpretation and elucidation. To say no more, it is the jewel of a book to have along for summer reading.

GEO. B. EAGER.

Temperance Sermons. By Various Authors. The Methodist Book Concern: New York, Cincinnati, 1917. 281 pp. \$1.00 net.

The first three sermons in this volume secured the first, second and third prizes, respectively, offered by the Temperance Society of the Methodist Episcopal Church in 1914, for the best temperance sermons prepared and preached by a Methodist pastor and sent to the society in response. The ten following were selected to be associated with these prize-winning sermons in a volume for wide use. The last two, one by the late Bishop Robert McIntyre, and the other by the late Dr. John A. B. Wilson, are included, although, as the Introduction says, "the voices that gave them with such power have ceased to charm earthly congregations," because they so richly deserve a place in such a collection. One hundred years of temperance teaching and preaching has finally created a sentiment so strong and widespread that it seems destined ultimately to dethrone the liquor traffic throughout the world. No one who reads this series of sermons sympathetically can doubt that the book will "do its

bit" toward that much-longed-for event. Though victory may seem to be most inspiringly near, we doubtless shall need for many a year yet faithful teaching and heroic leadership to bring it to full realization. We commend this volume, especially to pastors, as one likely to help them to get a new vision of sane and successful ways of presenting the great subject in their pulpits and to their young people so as to bring an increasing number of them into practical sympathy with and active advocacy of the cause of individual and national sobriety so ably pleaded for in these speaking pages.

GEO. B. EAGER.

Faith and Life. By Professor Benjamin B. Warfield, of the Princeton Theological Seminary. Longmans, Green and Co., Fourth Avenue and 30th Street, New York. 458 pp. \$2.00 net.

These forty-one twenty-minute addresses are some of Dr. Warfield's contributions to the "Conferences" in the oratory of the Princeton Seminary. They are careful expositions of great texts, all except three from the New Testament, and not only throw much light on text and context but also give the main teaching and partial analyses of a number of the New Testament books.

They make refreshing and instructive reading. They are entirely free from loose speculation and rash adventuures in theology, and free too from that which weakens so much of the religious writing of our day—the tendency to exaggerate the human, and minimize the divine, side of Christian experience. Dr. Warfield believes in a great God, the God of gracious purpose who provides and perfects a great salvation. The addresses on "Childlikeness" and on "Childship to God" are alone worth the price of the book. The book from first to last exalts God, honors the Scripture, and sets forth the greatness of the Christian salvation. I have read few volumes that make one feel so much like preaching.

Rarely does one feel like taking issue with the exegesis even in details. One point perhaps might be a little more satisfactorily dealt with. The absence of the article with *Θεός* in John

1:1 may express quality as the author suggests but does it not also with wonderful accuracy, declare against absolute identity between δ λόγος and $\theta\epsilon\acute{o}s$ and so, on the one hand, guard against Sabellianism and on the other harmonize with orthodox Trinitarianism?

One might crave greater warmth of expression—but we remember that these expositions are addressed to the college circle.

J. H. FARMER.

V. PRACTICAL THEOLOGY.

Christian Nurture. By Horace Bushnell. Scribners'. 351 pp. New Edition. \$1.50 net.

This is a very interesting volume. It sets forth in an elaborate way the famous Bushnell doctrine of child religion or Christian nurture, namely, that the child is to grow up a Christian and never know himself as otherwise. It combats the "contrary position, namely, that children are to grow up in sin, to be converted when they come to the age of maturity."

This doctrine of Horace Bushnell was revived some years ago in two discourses, bound as a single volume. These two were later expanded into four, and now to these four have been added thirteen others, in this new edition.

Part I discusses the DOCTRINE as stated above. This is argued (1) upon "human evidence,"—as "the organic connection between parent and child makes it natural to expect that the faith of the one will be propagated in the other" and "the child's submission to parental authority involves the dawn within him of new life," etc.; and (2) on "infant baptism," the "apostolic authority" for which is argued upon such statements as—"the organic unity of the family constitutes a rational ground for the rite of infant baptism"; "the rite of circumcision held a place in the Jewish religion parallel to that of infant baptism"; "what is said in the New Testament of household baptism is proof that infants were baptized," and "children of believers are addressed with them by Paul as believers, and thus included in the religion

of their parents.".... The latter part of PART I is a discussion of the "Church Membership of Children" with arguments akin to those advanced to establish infant baptism. But more shocking still, because doubtless less familiar in character, is the conclusion that the "doctrine of individualism," or the conversion of individuals as individuals, is "trivial, unnatural, weak, violent and overdone; it dissolves families into nomads; makes the church a mere gathering in of adult atoms; revivals of religion take an exaggerated character," etc.

PART II deals with THE MODE. It discusses the beginning of nurture" in the ante-natal period, "parental qualifications," family government, family prayers and the physical nurture of children through plays, pastimes, right and wrong feeding.

To those who have been watching the growth in certain quarters of the "culture theory" of conversion, this book will prove interesting reading as it is doubtless more than any other treatise the source of that prolific error. It is in direct opposition to the conversion of the individual through the power of the Holy Spirit and sets the family up as the unit, endowing parents with the powers of grace sufficient to bring their children to conversion. It has no note of the "competence of the soul before God." It would prove a dangerous book in the hands of an untaught or unwarned parent or Sunday school teacher.

L. P. LEAVELL.

Sunday Story Hour. By Laura Ella Cragin. George H. Doran Company. 240 pp., Illustrated. Cloth, \$1.00 net.

True to the title, the forty stories in this volume are especially appropriate for reading or telling on Sundays, since they illustrate in a charming way certain fundamentals of Bible truth as "Our Heavenly Father's Care," "The Sabbath," "Helpfulness," "Kindness," "Obedience," etc.

The stories are short, well written, bright and crisp and drawn chiefly from actual home life and from the Bible. Many of them were used to illustrate the Graded Lessons for Beginners,

and hence are listed under many of the themes developed in the Beginners' Graded Lessons.

The Book will be helpful to teachers of Graded Lessons since it offers additional illustrative material for many of the themes, and to mothers who wish delightful stories with the best of lessons for use in the home.

L. P. LEAVELL.

The Perennial Revival—"A Plea for Evangelism." Revised Edition. By William B. Riley, Pastor First Baptist Church, Minneapolis, Minn. American Baptist Publication Society. \$1.00 net.

Dr. Riley is famous throughout America for his phenomenal success in Minneapolis, and as a Pastor-Evangelist. In these 15 readable and stirring addresses, one can feel the charming and consecrated personality of this mighty man of God.

Some years ago it was the delightful experience of the writer to assist Dr. Riley in a series of revival meetings, and also to have him in similar services; and it is a pleasure to testify that the distinguished author of this volume successfully puts in practice the principles of his entertaining and helpful volume.

No pastor, or other religious worker, who wishes to win souls to Christ, can read these thoughtful and able addresses without being both informed and inspired to more devoted efforts in soul-winning. If this book shall have the wide circulation which it deserves, it cannot fail to be a blessing to every one who reads it and will result in the kindling of a deeper revival spirit, and in hastening the realization of the ideal of a perennial revival in every church.

The subjects treated in connection with the "Perennial Revival," are as follows: "The Imperative Need;" "The Primitive Church;" "The Apostolic Spirit;" "The Place of Prayer;" "The Enduement of Power;" "Six Pivotal Points;" "The Regular Church Services;" "Husbanding the Results;" "Street Preaching;" "Pew Rentals;" "Bible Study;" "Giving;" "The Patron Evangelist;" "Reformation of Society," and "World Evangelism."

P. T. HALE,

Lecturer on Evangelism, S. B. T. Seminary.

Twelve Gates—A Study in Catholicity. By James H. Snowden. The Abingdon Press, New York and Cincinnati, 1916. 54 pp. 35 cts. net.

The twelve gates of the Holy City of John's vision suggest to the author the truth that there are various doors into the Kingdom of salvation and service adapted to every class and condition, age and temperament. Each one finds his own gate. All have the same Christ, but not all the same vision of Christ. Applying the figure to denominational divisions, he says, they may have been historically necessary. It is broadly best that people who are agreed should walk together and go on the same side. This conduces to order, harmony and efficiency. All Christians cannot be organized into one huge church. Such a church would break down of its own weight, or tend to tyranny and corruption, as history proves. Then the historic denominations as they grow into brotherhood and federation are consistent with the real unity of the Kingdom, as these twelve gates are consistent with the unity of the City.

The central duty pressed on us by the picture, then, is that of immediate and trustful entrance into the salvation and service of God, "Whether we are on the north side in the shadows of doubt and sorrow, or in the sunrise of youth, or in the noonday of life, or far down the sunset slope; the gates of God stand open right before us and a single step will take us in."

GEO. B. EAGER.

Recreation and the Church. By Herbert Wright Gates. The University of Chicago Press: Chicago, 1917.

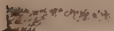
This is one of a series of books on Principles and Methods of Religious Education. The aim has been to make the series both scientific in character and popular in presentation, and so available for use of Sunday school and church workers. The aim of all true teaching is conceived now to be that of developing a life rather than of imparting information or forcing an individuality into conformity with preconceived and adult-made standards. We have, accordingly, discovered the importance of the home and

play life of the child and the conditions of employment as affecting the educational process. The churches are awakening to the realization that these principles apply also to religious education. The child's experience is no less distinctive than his mental processes. A most potent approach to the inner life of the youth is found in recreational interests and activities. Games and athletic sports may become the open door to the real boy or girl and furnish opportunities for direct as well as indirect moral and religious training. The church that fails to take account of this and to use to the best advantage these means of reaching the young, misses a great opportunity.

To aid those who desire to enter this inviting field, or to increase their effectiveness, this book is written. It presents only such principles or methods, the author assures us, as have stood the test of experience and application, and such ideals only as have been more or less fully realized in practice. Professor Gates has become favorably known to many as the Superintendent of Brick Church Institute and Director of Religious Education in Brick Church, Rochester, N. Y., but he acknowledges his indebtedness to many who are attempting kindred work and who have aided him with valuable information and suggestions. The chapter on "Some Typical Church Programs," especially, he says, would have been impossible without such aid. The book will commend itself to enterprising workers in this important field of endeavor.

GEO. B. EAGER.

The Social Teaching of the Jewish Prophets. A Study in Biblical Sociology. By William Bennett Bizzell, President Agricultural and Mechanical College of Texas, Author of "Judicial Interpretation of Political Theory." Boston: Sherman, French & Co., 1916. \$1.25 net.



The author evidently is an amateur in this field of study. And yet he has written a book which will be useful, doubtless, to readers who are not prepared for more scholarly treatments of the theme. He has read right widely in the literature on the subject, and gives a good summary of the teachings of the prophets upon social questions. It is difficult to locate him on

critical issues. At one time he seems to accept the radical critical theory as to the dates to which the writings are to be assigned; and then again he leads the reader to infer that he stands in such matters with the most orthodox. Of course, we could not reasonably expect him to enter as an expert into such questions; but the uncertainty of his attitude is somewhat confusing.

Occasionally the author has perpetrated excruciating English—e. g., “It is obvious that the Bible has not been pre-empted of its social content.” But this does not occur very often.

C. S. GARDNER.

The War and Religious Ideals. By the Rev C. L. Drawbridge, M.A., Author of “Common Objections to Christianity,” “Is Religion Undermined?”, etc. New York and London, 1915. Longman’s Green & Co. 151 pp. 1s. 6d. (50 cents) net.

It is a bit late when we come upon this work, written the first year of the war. But it is by no means out of date. The thinking is clear and vigorous and the statement reflects that clarity and vigor with perfect expression. The author is English to the core, but Christian in the core. He does not spare the Kaiser and his ambitions in discussing “The German Imperial Ideal” with which half the volume is occupied.

“The Survival of the Fittest in the Struggle for Existence” is a brief chapter attacking the philosophy of force as exemplified in the German war of aggression.

It is in Chapter III (“Part III” in the terminology of the book) that the author comes to deal with the misgivings of the Christian conscience over the fact of the war. No wholly satisfactory answer can be given to these misgivings, for war grows out of our human sin, our pride, our ambition, our selfishness, our self-sufficiency. But our author presents strongly those saving considerations which will enable a good man to fight for righteousness and freedom without losing his Christian conscience.

W. O. CARVER.

Paroles Francaises, Prononcees a l' Oratoire du Louvre. Par le Pasteur John Vienot. Paris: Libraire Fischbacher, 1916.

These addresses were delivered from time to time during the first fifteen months of war in the Chapel of the Louvre by an eloquent Protestant pastor. The first one was delivered in November, 1914, and the last in October, 1915. It is interesting to observe that the last one was suggested by the article by Prof. Richter which appeared in this Review in October, 1915. They plunge one, so to speak, into the spiritual furnace of this great conflict. One can easily perceive, as he reads this series of eloquent utterances, the deepening agony of the French nation and the mighty moral as well as physical struggle through which that brave people are passing. These words bursting forth from a courageous Christian soul, stir the deepest chords of sympathy in the reader's heart. It would be hardly possible for them to be devoid of bitterness. But this is not the dominant note; nor is it sadness, though a great sorrow overclouds the speaker's soul. The dominant note is rather ethical earnestness, a sincere and sometimes passionate desire to rise above the storm of hate and view the terrible scenes from the lofty altitude of Christian faith.

As we close the book, we are more deeply convinced that this tremendous conflict will eventuate in a regenerated Europe; and we sincerely pray that from this dark time may open out for that storm-torn continent a glad new era of peace and good-will.

C. S. GARDNER.

Notre Alsace. By Camille Julian. Prof. au Collège de France. Paris: Librairie Fischbacher, 1914.

Services Religieux, Célébrés à Orléans du Louvre, En Mémoire de Miss Edith Cavell. Paris: Bureau du Comité Protestant de Propaganda Française à L'Étranger. 1915.

Je suis au Bout. Lettre à un Américain. Paris: Librairie Fischbacher. 1914.

The first of these three brochures is an attempt to prove by arguments geographical and historical that Alsace properly belongs to France. It seems to be a paper read by Prof. Julian at the Hall of Horticulture in Paris. The argument is ingenious, poetic and passionate, though candor compels us to add that it is not always convincing.

The second is an account of the religious service held in the Louvre Chapel in memory of Miss Edith Cavell, whose tragic end will forever stand out as one of the notable moral events of this most tragic war.

The third is a letter by Wilfred Monot to an American friend setting forth his reasons for being unwilling to see peace concluded on the basis of the present status.

All these are interesting in that they give the French feeling and point of view in this unprecedented situation.

C. S. GARDNER.

American Baptist Year Book, 1917. Rev. Chas. A. Walker, Editor. Philadelphia: American Baptist Publication Society. 310 pp. 50c net.

This Annual is received just as we go to press, and is announced for the benefit of the many who desire to get it as soon as possible.

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